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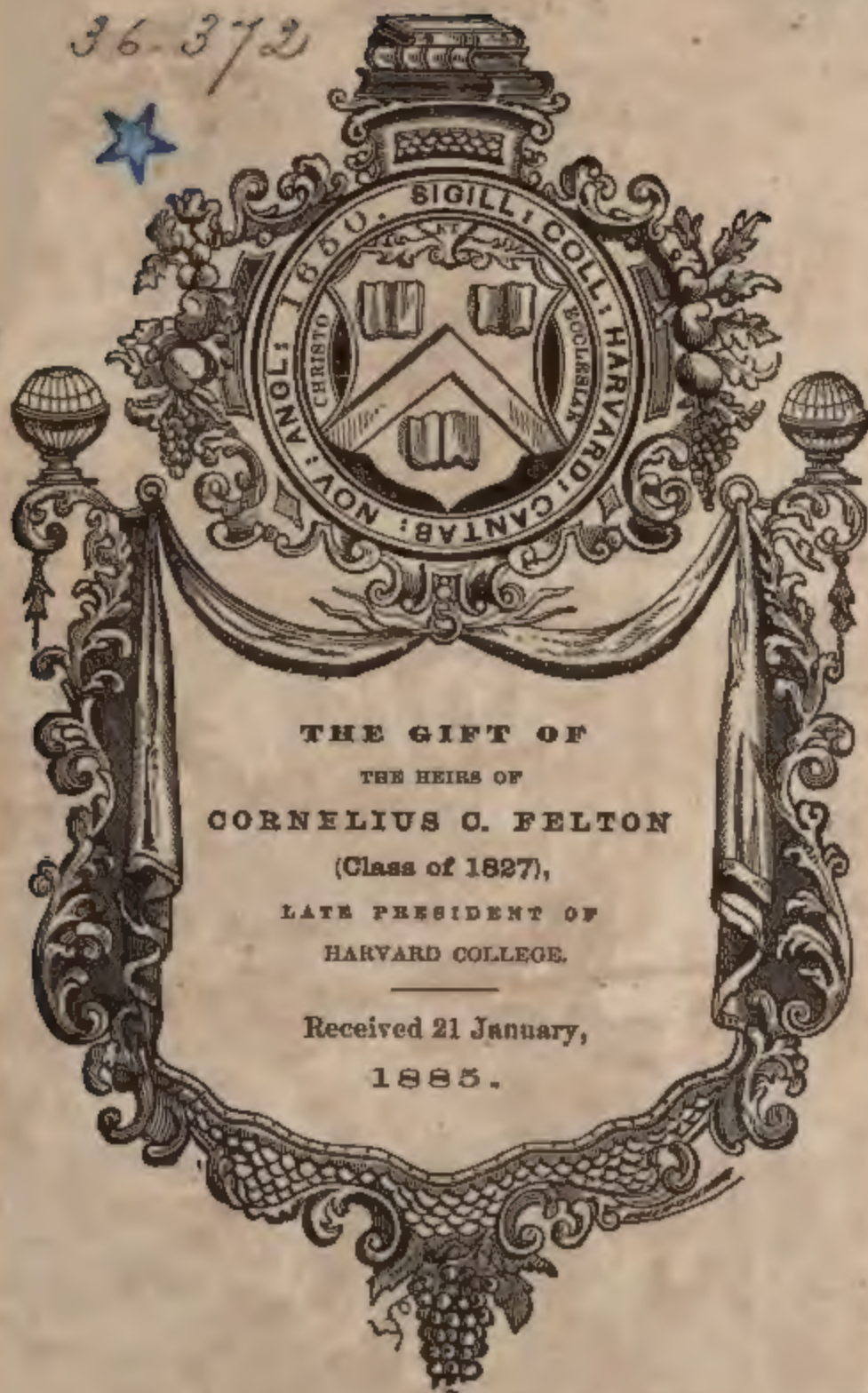
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ANALYSIS
OF
PORSON'S PREFACE
AND
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IN writing words united by crasis, as *καῖτι*, *κᾶν*, *κᾶν*, Ortho-
graphy
of καῖτι.
κᾶν,
κᾶν,
καῖτα. i. e. *καὶ ἔτι*, *καὶ ἐν*, *καὶ ἄν*, etc., I have followed the method observed in the more ancient Mss. *The iota ought never to be added, unless καὶ forms a crasis with a diphthong [containing an iota]*, Porson should have added:] as *καῖτα* for *καὶ εἶτα*. This observation has been made by Dawes and others before him. About the end of the thirteenth century, copyists began to subscribe the iota, which before that period was either annexed, or omitted: for there were two sects of Grammarians: by one the iota was added to datives and infinitives, by the other not. But all ancient Mss. agree in this, that even those which scrupulously retain *μοῦσῃ* and *δραῖν*, have not the iota in *κᾶν*, *καῖπειτα* and similar cases.

Ἄει, after Pierson and Brunck, *I have always* Ortho-
graphy
and
quanti-
ty of
ἄει, etc. *written without a diphthong; this rule I have also observed in ἄειδος, κλάω and κάω.* I have asserted that *the vowel in ἄει is common*: this is also the case in *ἰῶμαι*, *λατρός*, *λίαν*, etc. Valckenaer, *Diatrib.* p. 65. is mistaken in saying, that all the places of Euripides, in which the first syllable of *λίαν* is long, admit of easy emendation. The very place which he cites admits of none. *Γύναι, τό, τε λίαν καὶ φυλάσσεισθαι φθόγον.* (*Antiop. Fr. xx. 2.*) The particle *τε* (or *γῆ*) which he adds for the sake of emendation, even if it were found in every Ms., ought to be discarded; because it can never stand as the second syllable of

Eurip. Hec.

A

a trisyllabic foot, in a senarius. The following exceptions occur: Menander in Stobæus cxvi. p. 475. 'Ημῶν τόγε φρονεῖν ἀσφαλέστερον ποιεῖ. Philemon *ibid.* cxviii. p. 455. 'Εν τῷ τό, τε κακὸν εὖ φέρειν καὶ τὰ γαθόν. Alexis in Athen. vi. p. 237. C. Νοεῖς τό, τε γένος καὶ τὸ πρᾶγμα; καὶ μάλα: (for thus the passage must be read) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with ὥστε μετέχειν, Plut. 345.: once with οὔτε γὰρ ὁ μισθὸς 410. but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. "Ὡστε διὰ τοῦτον τὰ γὰρ ἀνθρώπους ἔχειν, on which see Elmsl.] Observe also, that neither τε nor γε can be the first syllable of a trisyllabic foot in trochaic metre. To return to αἰ. Hermann has cited an apposite passage from a Ms. Etymologicum in Koen on Gregor. p. 23. 'Ιστέον ὅτι ιβ φωναὶ εἰσι τοῦ αἰ. ἔστι γὰρ αἰεὶ καὶ αἰέν καὶ αἰῆς ποιητικᾶς καὶ αἰεὶ συνεσταλμένον [καὶ αἰεὶ ἐκτεταμένον] καὶ αἰ παρὰ τοῖς Διολεῦσι. Suidas: 'Αἰεὶ' τούτου ια φωναί.

The second pers. pres. ends in ει, not η, in Attic Greek.

Brunck has always terminated the second person of the future passive indicative in ει, instead of η: I have also reduced the second person of the present to the same form. For analogy requires a short vowel in the indicative, but a long one in the subjunctive: τύπτομαι, τύπτει, τύπτεται, τύπταμαι, τύπτῃ, τύπτηται. Or granting that the Attics were at liberty to contract τύπταται into τύπτῃ or τύπτει, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of Mss. is of no weight on this point. The editions of Aristophanes uniformly exhibit ει for η. And yet there are few places where the latter termination is not extant in some Ms. On the other hand in the Tragedians Mss. not unfrequently give ει for η.

Augment not omitted in Attic Greek.

In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an anapest admitted into the even places of senarii. The only place in this play (578.) which favors the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare,

and of these three are found in the *Bacchæ*, the most corrupt of all plays, I am convinced that *it is unlawful in Attic Greek to drop the augment*. Perhaps I ought to except *χρῆν*, which, as well as *ἔχρῆν*, was in use upon the Attic stage, both among Tragic and Comic writers, e. g. *Hermippus*, *Athen. viii. p. 344.* D. *Τοὺς μὲν ἄρ' ἄλλους οἰκουρεῖν χρῆν, πέμπειν δὲ Νόβηπον ἔν' ὄντα*: thus correctly in Aldus's edition, in recent ones incorrectly *ἔχρῆν*. With respect to Brunck's observation, that there are some words, which generally drop the augment, I remark, that those words which never had an augment, cannot be said to drop it. *The Attics always say ἄνωγα, not ἔνωγα, but resume the augment in the pluperfect, Œd. C. 1598.* Similarly, *το καθέζομην, καθέμην, καθεῖδον, the Tragic writers do not prefix the augment; the Comic prefix or omit indifferently.* Brunck is therefore wrong on *Æsch. Prom. 229.* *Soph. Œd. C. 1597.* *The Attics sometimes admit a double augment, as in ἡνεσχόμην, ἀνεσχόμην, both of which are in use in Tragic writers: but ἡνεσχόμην, which Pierson on Mœris p. 176. would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism.* Aldus and the *membranæ* have *ἡνεσχόμην*, the old Scholia *ΗΙΣΧΟΜΗΝ*. Some Mss. *ισχόμην*, well enough, did not Enstathius afford a better reading *ἔσχόμην*, at *Il. E. p. 529, 18=400, 52.* The corruption of *ισχόμην* into *ἡσχόμην*, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, *ἡισχόμην, ἡνεσχόμην*, and what not? The verse of Aristophanes (*Lysistr. 508.*) is corrupt. Mss. have either *ἡνεσχόμεθα* or *ἡνεισχόμεθα*, although Brunck and Invernizius do not notice the fact, but retain *ἡνεσχόμεσθα* from Kuster's interpolation. In Plato's *Charmides p. 162. D. HSt. ἡνέχιστο* is merely a typographical error of the Frankfurt edition, the simple letter *χ* being put for the connexion *χ*: for all the rest have rightly *ἡνέσχετο*. [Thus *παρέσχιστο* for *παρέσχετο* in the same ed. *Tim. p. 1084. C.*]

With respect to the other question, as far as regards the *Hecuba*, in neither of the instances where Brunck has either admitted or retained the anapest, Anapests
not admitted

into the
even
places
of *senari-*
rii. are *Miss.* consistent. In one 782. his reading rests only on one *Ms.* in the other 381. (*τοῦνομα* for *ὄνομα*) there is sufficient authority for *ὄνομα*, were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

Rules
for
Iambic
Metre.

A pure iambic *senarius*, or trimeter, consists of six iambs; * or three metres, or *dipodia*:

Eur. *Hec.* 14. *Ῥπεξέπεμψεν, οὔτε γὰρ φέρειν ὄπλα.*

To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses:

1. The admission of a spondee into the uneven places.†

2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest; in the third, into a dactyl only; but in the fifth, neither into a dactyl or anapest.

Dactyl
not ad-
mitted
in the
fifth
foot.

With respect to the inadmissibility of a dactyl in the fifth foot, there are scarcely three examples which oppose the rule. A line attributed by critics to Euripides as the words of Hippolytus, (rather of Phædra to the nurse: cf. Schol. Hippol. 602.) inserted by Zenobius, Diogenianus, Suidas and Apostolius among their proverbs, but not cited from Euripides, *Ἀκαιρος εὖνος οὐδὲν ἔχθρας διαφέρει*. But to whomsoever it belongs,

* Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen iambicis, cum senos redderet ictus,
Primus ad extremum simulis sibi.

† Horace A. P. 255.

Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles paternæ in jura recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse; and never, if our observation be accurate, more than three." Eimsley's Review of Porson's *Hecuba*.—Edinb. Rev. No. XXXVII.

it is not a line of Euripides, or any Tragic writer. Another passage of Euripides, introduced by Barnes and Musgrave among the fragments, is extant in Stobæus cxvi. p. 477. Τηρεῖν μὲν ἑτέρους οἱ γέροντες δυνάμεθα, ἡμεῖς δ' ἀπολαύειν ὧν ἔχουσιν, οἱ νέοι. But it is well known, that the margin of Stobæus is often wrong in names; and a doubt can scarcely be entertained by any one that these are the words of a Comic writer. The only instance, I believe, that exists in the remaining plays, is Iph. A. 1632. Χρὴ δέ σε, λαβοῦσαν τόνδε μύσχον νεαγενῇ. This line I consider as spurious: but correct εὐγενῇ. It may be said that Comic writers very often transgress this rule. True. But this very circumstance makes it probable that the Tragic writers observed it.

But if the Tragic writers admit a dactyl into the first and third foot, and yet exclude it from the fifth, I infer, that if they avoid an anapest in the third foot, an anapest must be excluded from the fifth. I shall therefore content myself with proving that the rule holds good for the third foot. *A fortiori*, if the third and fifth exclude an anapest, the second and fourth will.

Anapest excluded from the third foot.

The following are the instances in Æschylus and Sophocles of an anapest in the third foot:

Æsch. Prom. 246. Καὶ μὲν φίλοις ἐλεεινὸς εἰσορᾶν ἐγώ.

Agam. 664. Ἦρκειον αἱ δὲ κρωτυπούμεναι βία.

Choëph. 421. Ἐκοψε κομμὸν Ἀρείον, εἴτε Κισσίας.

654. Εἴπερ φιλόξενός ἐστιν Αἰγίσθου βία.

Eumen. 896. Πάσης ἀπήμον' διζύος' δέχου δὲ σύ.

Suppl. 800. Πρὸς δὲ νέφη δὲ ὕδρηλὰ γίγνεται χιῶν.

In Plat. de Consol. p. 106 C. Ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.

Soph. Ajax. 524. Οὐκ ἂν γένοιτό ποθ' οὕτως εὐγενὲς ἀνὴρ.

Œd. T. 248. Κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.

Philoct. 1288. Πῶς εἶπας; οὐκ ἄρα δεύτερον δολοῦμεθα;

In Hesych. v. ἀντίπλαστον. Τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.

In Prom. 246. ἐλεεινὸς is a word unknown to the Attics, who always use ἐλεεινός, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. Ἦ

που ἐλεινὸν ὄρξας, φρένας εἴ τινας: in anapestic, Aristoph. Ran. 1095. ῥάκι' ἀμπίσχων, ἵν' ἐλεινοί: in heroic, Hom. II. in Cer. 283. (264.) Τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἐλεινήν. Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ᾠ μέλες, is a frequent ending of an iambic verse: yet instead of this, although the metre should have checked their presumption, Mss. frequently give, ᾠ μέλεε, or worse still, ᾠ μέλαις. As from δέος is formed δεινός, from κλέος κλεινός, so from ἴλεος ἐλεινός. The Attics never use δεινός, κλεινός, and therefore not ἴλεινός.

In the Agam. the error is similar. *Compounds* from κέρας do not admit ω, but either κέρας is retained entire, which is the case before the labials β and φ: or sometimes the last syllable of the old genitive κέρως is dropped (κερεαλκῆς), sometimes the last letter of the old nomin. κέρας. The Attics therefore say κεροβάτης, κερόδετος, κερουλκός (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσβολος (from Plato) and κερασφίρος, Eur. Phoen. 255. Soph. in Ælian. N. A. vii. 39. Ἄρασα μυκτῆράς τε καὶ κερασφόρους Στόρθυγγας εἰρφ' ἔκηλος. Similarly in the compounds of κρίας. The Attics never say κρεωδαισία, κρεωκοπεῖν, κρεωπώλης, κρεωστάθμη, but always use the short vowel. Words of this sort never occur in Pollux, without one Ms. at least substituting ο for ω. Wasse on Thuc. ii. 84. quoting this passage of Æschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, Ἐκοψ' Ἀρειον κομὸν, [thus Blomf.] or read, which connects the sentence better, Κομὸν δ' ἔκοψ' Ἀρειον.

654. Since Aldus and Robortellus have edited φιλόξεν' ἐστίν, read with a slight alteration, φιλοξένη' ἐστίν: [φιλεξενός τις Blomf.] Copyists have not unfrequently introduced an error of this kind, through ignorance that a long vowel cannot be elided. Thus they have given γράμ' ἐστι, χρεῖ' ἐστι, Ἐρμ' ἐμπολαῖε, for γραμμή' ἐστι, χρεία' ἐστι, Ἐρμᾶ' ἐμπολαῖε. It is true that the Attics generally make adjectives of this kind

(derivatives and compounds, ἀπόβλεπτος Hec. 355.) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. Ἀρτεμι θηροφόνῃ: Pind. Nem. iii. 3. πολυξέαν Αἰγύλιαν: Athen. xiii. p. 574. Α. πολύξειναι νεάνιδες.

Eumen. 896. Πάσης ἀπήμον' οἰζύος δέχου δὲ σύ. *The Attics always said οἰζύς, οἰζυρός, not οἰζύς, οἰζυρός*: as also οἶς, οἰστός, Οἰκλής, Οἰλεύς. The Aldine edition has οἰζύος. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus rightly, νέζη δ' ὕδρηλά. Should however the repetition of the particle δὲ be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: *Utinam mihi sedes esset in æthere, sed sedes ejusmodi, ubi nubes aquosæ in nivem vertuntur*: the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse however would admit of this correction, by rejecting the particle, Πρὸς ὃν χιῶν ὕδρηλά γίνεται νέζη. [“The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέζη to the fourth place in the order of the words.” Schæf.]

In the fragm. read μέγ' ἐστ' ἱαμα, as Grotius has corrected it, Excerpt. p. 55.: or Ὅσπερ μέγιστον φάρμακον πολλῶν κακῶν, if, as I suspect, the word ἱαμα belongs to a later age and was unknown to the old Tragic writers.

Soph. Aj. 524. This verse may be corrected by transposition in several ways:

Οὐκ ἂν ποθ' οὗτος εὐγενὴς γένοιτ' ἀνὴρ.

Οὐκ ἂν γένοιτ' ἀνὴρ ποθ' οὗτος εὐγενής.

Οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενὴς ἀνὴρ.

The latter arrangement is rather favored by Suidas v. Μνήστις, in the Milan ed., where ποτε is omitted. But a Ms. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of οὐπω for οὐποτε, a common error, (see Hec. 1260.) Οὐποτε γένοιτ' ἂν οὗτος εὐγενὴς ἀνὴρ. Hermann again, Præf. ad Hec. p. 65. has produced from the Codex Augustanus another reading, Οὐκ ἂν γένοιτ' ἔθ' οὗτος, to which I have no objection.

Œd. Tyr. 248. The whole passage runs thus :

Κατεύχομαι δὲ τὸν ἐξερπνόν, εἴτε τις
Εἷς ὢν λέλχθην, εἴτε πλείονων μέτα,
Ἄρκον κακῆς νιν ἄμεινον ἐκτρέψαι βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. ΑΥΤΟΝ δ' ἐκεῖνον, εὐτ' ἂν ἀγὼ δόματ' ῥέξῃ πατρίω Ζηνὶ τῆς ἀλώσεως, Φρόνι ΝΙΝ ἄς ἤξοντα. Take but one letter away, and restore ἄμεινον, a word which occurs in Eur. Med. 1395. ἄμεινος is in Soph. Phil. 182. Eur. Hec. 421.

In Philoctetes either read ἄρ' ὦ, or erase the negative particle. The former I think nearer the truth; although the Tragedians in such interrogative formulæ add or omit the negative indifferently. Œd. T. 822. ἄρ' ἔστιν κακός; Ἄρ' οὐχὶ πᾶς ἀναγνώς;

In the fragment νέμω ἔχει is an obvious correction.

Proper
names
ex-
cepted.

An exception is made in the case of proper names, such as Ἀερότη, Ἀντιγόνη, Ἰριγένεια, Λαομέδων, which could not find admission into iambic verse, if anapests were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.*

Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule :

* Elmsley considers that the names of places similarly formed were included in this license, but is doubtful with respect to *patronymics*. Hence he objects to Porson's emendation below of Soph. Phil. 1333. Ἀσκληπιδῶν δὲ τοῖν παρ' ἡμῶν ἐντυχάν: and prefers, Καὶ τοῖν παρ' ἡμῶν ἐντυχῶν Ἀσκληπιδῶν. The same writer has observed that the plays of Æschylus afford only one instance of the anapest in a proper name: S. c. Th. 575. Ἀλκὴν τ' ἄριστον, μάρτυν, Ἀμφιάρεω βίον. In the same play 484. 513. the proper name was formerly introduced by substituting a *choriambus* (—) in the place of the first *dipodia*. Blomfield reads the lines thus: (μέγ') Ἰππομέδοντες κ. τ. λ. and (παῖς) Παρθενό-
παῖος κ. τ. λ.

that the anapest must be contained in the same word :
hence Iph. A. 1579. is corrupt :

Ἐλεξε δ' ὦ θηροκτόν' Ἀρτεμι παῖ Διός :

read :—Ἐλεξε δ', ὦ θηροκτόν' Ἀρτεμις Διός.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet :

Iph. A. 507. Αἰνῶ σε, Μενέ | λα', ὅτι παρὰ γνώμην ἐμήν.

Hec. 759. Πρὸς ἄνδρ', ὅς ἄρχει τῆσδε Πολυ | μήστωρ
χθονός.

772. Ὀλωλα, κοῦδεν λοιπὸν, Ἀγά | μενον, κακῶν.

Phoen. 1371. Ὡ τλήμων, οἶον τέρμον' Ἴο | κάστη βίου.

This rule is generally observed. The following are exceptions :

Orest. 453. Ἀπωλόμην Μενέλα | ε Τυνδαρείως ὄδε.

Herc. F. 219. Ὅς εἰς Μινύαι | σι πᾶσι διὰ μάχης μολάν.

Soph. Phil. 794. Ἀγάμενον ὦ Μενέλα | ε πῶς ἂν ἀντ'
ἰμοῦ.*

In Aj. 1008. the reading is doubtful. Hermann Præf. p. 63. has instanced Eur. Hel. 88. Electr. 314. 315. of which the two former neither admit nor need correction. Euripides has also made the three last syllables in Νεοπτόλεμος, Ἰππόλυτος, Ταυρόπολος, an anapest, a license to which he would have had a better

* " We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them.—We form the same judgment of those verses, in which the three last syllables of a proper name of four or five syllables are used as an anapest without necessity :

Æsch. Prom. 839. Σαφῶς ἐκίστασ', Ἴόνιος κεκλήσεται.

This is not a real instance, as we believe the first syllable of Ἴόνιος to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of Ἰταλία or Ἰσόθεος. It is short, however, in the Phœniæ of Euripides, v. 216. where the words Ἴόνιον κατὰ correspond with Ἰσα δ' ἀγάλασι in the antistrophe. In most of the editions, the first syllable of Ἰσα is improperly circumflexed. [Brunck on Soph. Antig. 837. asserts that the first syllable of ἴσος is always short in Attic writers. In Homer it is always long.]

Eur. Or. 1654=1671. Πορσ.

ὅς δ' οἶεται

Νεοπτόλεμος γαμῖν νιν, οὐ γαμῖ ποτέ.

The word Νεοπτόλεμος is commonly read in the Tragedians as if it were written Νουπτόλεμος. In the present verse, however, if the common reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after Νεοπτόλεμος.

Iph. T. 825. Ἐκτήσαθ' Ἰπποδάμειαν, Οἰνόμαον κτανάν.

Read, Οἰνόμαον ἑλάν, from Pindar Ol. i. 142." Elmsley.

claim in the gen. and dat., than in the nomin. and accus.

Cæsu-
ras.

I now proceed to the *cæsuras*. A senarius has two principal cæsuras, the penthemimeral, (A) which divides the third, the hepthemimeral, (B) which divides the fourth foot. Of the first cæsura there are four kinds :

(A. 1.) When it takes place on a short syllable, *without* elision :

Hec. 5. Κίνδυνος ἔσχε | ὁρὶ πεσεῖν Ἑλληνικῶ :

(A. 2.) on a short syllable, *with* elision :

ibid. 11. Πατὴρ ἴν' εἶποτ' | Ἰλίου τείχη πέσοι :

(A. 3.) on a long syllable, *without* elision :

ibid. 2. Λιπὼν ἴν' Αἰδης | χωρὶς ᾠκισται θεῶν :

(A. 4.) on a long syllable, *with* elision :

ibid. 42. Καὶ τεύξεται τοῦδ' | οὐδ' ἀδώρητος φίλων.

Of the second cæsura (B) there are more kinds :

(B. 1.) Where it occurs at the end of a disyllable or hyperdisyllable, *without* elision :

Hec. 1. Ἦκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας :

(B. 2.) in the same case, *with* elision :

ibid. 248. Πολλῶν λόγων εὐρήμαθ' | ὥστε μὴ θανεῖν.

(B. 3.) When the short syllable is an enclitic :

ibid. 266. Κεῖνη γὰρ ᾠλεσέν νιν | εἰς Τροίαν τ' ἄγει :

(B. 4.) When not an enclitic, but a word which cannot begin a sentence :

ibid. 319. Τύμβον δὲ βουλοίμην ἄν | ἀξιούμενον :

(B. 5.) When this word refers to what has preceded, but may begin a sentence :

Soph. El. 530. Ἐπεὶ πατὴρ οὗτος σὸς | ὃν θρηνεῖς αἶι.

(B. 6.) When the short syllable takes place after elision :

Soph. Phil. 1304. Ἀλλ' οὗτ' ἐμοὶ καλὸν τόδ' | ἔστιν
οὕτε σοί.

(B. 7.) When the sense is suspended after the third foot, and a monosyllable follows, *without* elision :

Æsch. S. c. Th. 1055. Ἀλλ' ὃν πόλις στυγεῖ, σὺ |
τιμήσεις τάφῳ ;

(B. 8.) under the same circumstances, *with* elision :

Soph. El. 1038. Ὅταν γὰρ εὖ φρονῆς, τόθ' | ἡγήσει
σὺ νῶν.

The two last cæsuras are less harmonious.

There is again another division of the senarius, <sup>Quasi-
Cæsu-
ra.</sup> which is not unfrequent, which I will term the *quasi-cæsuræ*. This takes place, either when a word suffers elision at the end of the third foot, or when γ', δ', μ', σ', τ', are annexed to that foot:

Hec. 387. Κεντέϊτε, μὴ φείδεσθ' | ἐγὼ 'τίκον Πάριν.

355. Ἰὺναιξί παρθένους τ' | ἀπόβλεπτος μέτα.

It is a very unusual license, for the third and fourth feet to consist of entire words, or parts of words: as

Soph. Aj. 1091. Μενέλαε, μὴ | γνώμας | ὑπο |
στήσας σοφάς.

Æsch. Pers. 509. Θρήνην περὰ | πάντες | μόγις |
πολλῷ πόνῳ.

In the second instance the difficulty of pronunciation is very expressive of the labor undergone by the Persian army.

But the third and fourth feet are never compre- <sup>Third
and
fourth
feet ne-
ver one
word.</sup> hended in the same word. Were this conceded, there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unfrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the *Plutus*;) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use *δύρομαι* and *ὀδύρομαι*, they would undoubtedly prefer that form, which would contribute to the harmony of the verse.* The same applies to *ἀμύργνυμι* and *μόργνυμι*. Aristoph. Ach. 706. "ὦστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in "ὦστ' ἐγὼ μὲν. Kuster, who has left the vulgar reading in his text, has rightly written *ἀπεμορξάμην* in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to

* "The only Tragic verse, of any metre, to the best of our knowledge, in which *ὀδύρομαι* cannot be changed into *δύρομαι*, occurs in a precious passage of Euripides' *Phœn.* 1775. 'Ἀλλὰ γὰρ τί ταῦτα θρήνῳ καὶ μάτην ὀδύρομαι;" Elmsley.

compose verses on such a system, that each *dipodia* should either consist of, or terminate in, entire words. Athenæus x. p. 454. F. Τὸ δὲ Καστορίωνος τοῦ Σολέως, ὡς ὁ Κλέαρχος φησὶν, εἰς τὸν Πᾶνα ποίημα τοιοῦτόν ἐστι τῶν ποδῶν ἕκαστος (rather στίχων) ὅλοις ὀνόμασι περιειλημένος πάντας ὁμοίως ἡγεμονικούς καὶ ἀκολουθητικούς ἔχει τοὺς πόδας, (more accurately τὰ μέτρα or τὰς διποδίας) οἷον,

Σὲ τὸν βόλοις | νιφοκτύποις | δυσχείμερον
Ναῖονδ' ἔδος | θηρονόμε Πᾶν | χθον' Ἀργκάδων
Κλήσῃ γραφῇ | τῇδ' ἐν σοφῇ | πάγκλειτ' ἔπη
Συνθεῖς ἀναξ | δύσγνωστα μὴ | σοφοῖς κλύειν
Μουσοπόλε θῆρ | κηρόχυτον ὄ, | μείλιγμ' ἴης.

[“Read *ἰεῖς*. See *Orest.* 141.” Scholef.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the *cæsura* (B. 1.), the third to (A. 4).

The exceptions are very rare, and susceptible of easy emendation. Soph. *Œd.* C. 372. Εἰσῆλθε τοῖν τρισαθλίῳιν ἕρις κακῇ, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. *Od.* E. 306. Τρεῖς μάκαρες Δαναοὶ καὶ τετράκις. Aristoph. *Plut.* 851. Οἷμοι κακοδαίμων, ὡς ἀπόλωλα δειλαιοσ'· Καὶ τρεῖς κακοδαίμων, καὶ τετράκις, καὶ πεντάκις, Καὶ δωδεκάκις, καὶ μυριάκις· ἰού, ἰού.

Another example is in Eur. *Iph.* A. 1595. Φάσμ', οὗ γε μὴδ' | ὀρωμένου | πίστις παρῆν. Although I consider the entire scene from v. 1541. as a spurious interpolation of some one posterior to *Ælian*, yet I have no doubt that the writer gave, Φάσμ', οὗ γε πίστις μὴδ' ὀρωμένου παρῆν.

Æsch. *Pers.* 501. Στρατὸς περᾶ κρυσταλλοπήγα διὰ πόρον.

Agam. 1261. Ἡ κάρτ' ἅρ' ἂν παρεσκόπεις χρησμῶν ἑμῶν.

Suppl. 252. Καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν.

Soph. *Aj.* 969. Πῶς δῆτα τοῦδ' ἐπεγγελάωεν ἂν κάτα;

The last passage I have corrected in a note on *Hec.* 1206. by reading, τοῦδ' ἔγγελάωεν. *Œd.* C. 1339. Κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται. The three former may be rectified by transposition: Κρυσταλλοπήγα διὰ πόρον στρατὸς περᾶ.

In the second, erase the offensive particle *ἀν*, and read,

Ἡ κάρτα χρησμάτων ἄρ' ἐμῶν παρσκόπεις.

In the third, for *τάλλα* should be *ἄλλα*: read,

Καὶ πολλά γ' ἦν δίκαιον ἄλλ' ἐπεικάσαι.

Formerly in Eur. Suppl. 168. this verse was extant,

Πολὺς ἀνὴρ εὐδαιμόνων ἴσως πάρος.

Markland has given from Mss. *Πολὺς ἀνὴρ τύραννος εὐδαίμων πάρος*, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading I think that we may discover a vestige of what the poet wrote, *Πολὺς ἀνὴρ τύραννος ἰσοδαίμων πάρος*: by a slight mistake *ἰσοδαίμων* became changed into *εὐδαίμων*: the copyist intending to point this out, noted either between the verses or in the margin that *ισο* should be read for *εὐ*. This some overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

Πολὺς ἀνὴρ τύραννος εὐδαιμονῶν ἴσως πάρος.

To reduce this verse to the rules of metre, a corrector struck out *τύραννος*. The epithet *ἰσοδαίμων* is well adapted to a tyrant or a tyranny. *Æsch. Pers. 636.* *Ἡ δ' αἶσι μου μακαρίτας ἰσοδαίμων βασιλεύς*; *Plato Rep. viii. fin.* says of Euripides, *Καὶ ὡς ἰσόθεόν γε τὴν τυραννίδα ἐγκαμιάζει*: referring to *Troad. 1177. Γάμων τε καὶ τῆς ἰσοθέου τυραννίδος.* The *Pæan of Ariphron the Sicyonian in Athen. xv. p. 702. A.* is well known, *Τᾶς τ' εὐδαίμονος ἀνθρώποις βασιληίδος ἀρχᾶς.* Thus the editions of Casaubon, who nevertheless from the *Epitome* reads *ἰσοδαίμονος*, as in *Plut. de Virt. Mor. p. 450. B. de Frat. Amor. p. 479. A. Sext. Empir. adv. Math. xi. 49.* In the Aldine edition of *Athæus* it is *ἰβδαίμονος*, which seems to be an error of the printer, who confounded *ζ* (i. e. *σο*) with *ε*. *Pindar Nem. iv. 137.* has used *ἰσοδαίμονα* in a different sense.

I proceed now to another kind of *cæsura*, by which the fifth foot is divided, which I shall denominate *the pause*, because a verse which is without any of the *cæsuras* mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on *Hec. 343. Κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν.* Thus King first rightly edited for *τοῦμπαλιν.*

Eurip. Hec.

B

The rule is this: *If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.** The Tragic writers therefore could not have written such verses as these :

Κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.

Ἄτλας ὁ χαλκίοισι νώτοις οὐρανόν.

Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων.

The rule holds good, if the cretic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes :

Or. 1079. Κῆδος δὲ τοῦμόν καὶ σὸν οὐκέτ' | ἐστὶ | δῆ.

1081. Χαῖρ' οὐ γὰρ ἡμῖν ἐστὶ τοῦτο· σοί γε | μὴν.

Hec. 382. Καλῶς μὲν εἶπας, θύγατερ, ἀλλὰ | τῷ καλῷ.

379. Δεινὸς χαρακτήρ, κἀπίσημος | ἐν βροτοῖς.

Understand the same of τίς, πῶς, interrogative ; ὡς, οὐ, καὶ and the like, as I have intimated on Phoen. 1164.

Εκρετι-
τιονα.

But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are examples, in which the word preceding an iambus is an enclitic :

Æsch. Cho. 903. Κρίνω σε νικᾶν. καὶ παραινέῖς μοι |
καλῶς.

Eur. Hec. 505. Σπεύδωμεν, ἐγκονᾶμεν ἡγοῦ μοι | γέρον.

Ion. 645. Ἄ δ' ἐνθάδ' εἶχον ἀγάθ', ἄκουσόν μου | πάτερ.

Æsch. Agam. 1061. Ἔσω φρενῶν λέγουσα πείθω νιν |
λόγω.

Prom. 649. Τί παρθελεύει δαρὸν, ἐξόν σοι | γάμου.

Eur. Rhes. 717. Βίον δ' ἐπαιτῶν εἶσπ' ἀγύρτης τις |
λάτρης.

Soph. Phil. 801. Ἐμπρησον, ὦ γενναῖε· κἀγὼ τοι | ποτέ.

If a Ms. of good authority were to give παραινέσαι καλῶς in the line from Æschylus, or in that from Eurip. ἄκουέ μου, πάτερ, I should not be unwilling to

* The rule is given more briefly thus by Elmsley : *the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*

adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. *Χρόνος μαλάξει, νῦν δ' εἴθ' ἤβρα σοι κακόν*, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283, 55. ed. Basil. T. v. p. 152. Charter. as indicated by Valck. Diatr. p. 28. B. C. *Χρόνος μαλάξει, νῦν δ' εἴθ' ἤβάσκει, κακόν*? [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641. *ὦ φίλταθ', ἤκεις ἄρα σωτὴρ νῶν βλάβης;*

Soph. Œd. C. 1543. *Σφῶν αὖ πέφασμαι καινός, ὥσπερ σφῶ πατρί.*

Since *νῶ* and *σφῶ* signify *ἡμεῖς δύο* and *ὁμοῖς δύο*, they are too emphatic to become enclitics. Read, *ἄρα νῶν σωτὴρ βλάβης*; and *ὡς πρὶν σφῶ πατρί*. The junction of *σωτὴρ βλάβης* is better, as *σωτῆρα κακῶν* Med. 361. *σώζουσιν θανεῖν* Phœn. 609. The same word *ὥσπερ* interferes with the metre in a line of Euripides in Pollux vii. 178. *Κοίλοις ἐν ἄντροις ἄλυχνος, ὥσπερ θῆς μόνος*: a Ms. rightly has *ᾧσπερ*.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Æsch. Prom. 107. *Οἶόν τε μοι τάσδ' ἐστὶ θνητοῖς γὰρ | γέρα.*

Soph. Trach. 718. *Πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξη γούν | ἐμῇ.*

El. 357. *Σὺ δ' ἤμιν ἡμισοῦσα, μισεῖς μὲν | λόγῳ.**

But no particle is more frequently found in that position than *ἄν*:

Soph. El. 413. *Εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἄν | τότε.*

* "In his note on Phœn. 1464. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed. *Καὶ γῆς φίλης δχθοῖσι κρυφθῶ καὶ τάφῳ*. If Teles had written *κρυφθῶ δὲ τάφῳ*, he would not have offended against Porson's canon, as the particle *δὲ* cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: *Καὶ γῆς μὲν δχθοῖσι καὶ τάφῳ κρυφθῶ φίλης*.) The following verse, quoted in the same note, is of a better and more usual form: *Ἐν γῆς φίλης μυχαῖσι κρυφθῆναι καλόν*. It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Amorgus, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the Alexandra of Lycophron." Elmsley.

Eur. Phoen. 1635. Ἀλλ' ἔτι νεάζων αὐτὸς εὖροιμ'
 ἄν | βίον ;

1642. Ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ'
 ἄν | χθόνα.

Androm. 937. Βλέπουσ' ἄν αὐγὰς τᾶμ' ἐκαρ-
 ποῦτ' ἄν | λέχη.

1187. Οὗτός γ' ἄν ὥς ἐκ τῶνδ' ἐτιμᾶτ'
 ἄν—γέρον.

Bacch. 1272. Κλύοις ἄν οὖν τι κάποκρίναι' ἄν |
 σαφῶς ;

Heracl. 457. Μάλιστα δ' Εὐρυσθεύς με βούλοιτ'
 ἄν | λαβών.

Hippol. 296. Γυναῖκες αἶδε συγκαθίσταντ' ἄν |
 νόσον,

according to the ingenious and probable conjecture of Musgrave: Mss. συγκαθίστανται.

Iph. A. 524. Ὅν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ'
 ἄν | λόγον ;

according to the sure emendation of Markland.

Observe, that in all these examples, ἄν immediately follows its verb, which also suffers elision. Hence a line of the Erechtheus labors under a slight error, Φρονεῖς γὰρ ἤδη κάποσώσαις ἄν πατρός. Although σώζειν sometimes signifies *meminisse* in Tragic writers, yet the middle voice is much more suitable in this sense. Read therefore, κάποσώσαι' ἄν πατρός. A similar confusion exists in Med. 734. between μεθεῖσαν and μεθεῖ' ἄν.

There are other instances, which are not actually opposed to this rule, but appear so from a mistaken system of orthography. To this class I refer those, in which οὐδεῖς forms part of the fourth and fifth feet:

Soph. Œd. C. 1022. Εἰ δ' ἐγκρατεῖς φεύγουσιν,
 οὐδὲν δεῖ πονεῖν.

Eur. Phoen. 759. (775.) Ἀμφοτέρων ἀπολειφθὲν
 γὰρ οὐδὲν θάτερον.

Alc. 682. *Ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεῖς βού-
 λεται.

Herc. F. 1341. Θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ
 φίλων.

But, that the Attic method of writing these words was by division, οὐδ' εἷς, οὐδ' ἐν, I infer from this, that the particle ἄν is often interposed between οὐδ' and εἷς. About the latter part of the time of Aristophanes,

the Attics, perhaps following the example of Epicharmus, began to write also at length οὐδὲ εἰς and μηδὲ εἰς. In the *Plutus* of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides in the *Ranæ* 958. and there he seems to have given, Σαφὲς δ' ἂν εἴπεν οὐδ' ἂν ἔν. *Eupolis* has once used it in *Stobæus* iv. p. 53, 52. Therefore the Tragic canons are not violated by *Cyclop.* 120. Νομάδες· ἀκούει δ' οὐδ' ἐν οὐδ' εἰς οὐδ' ἐνός : nor by 672. Οὐτίς μ' ἀπώλεισ'· οὐκ ἄρ' οὐδ' εἰς ἡδίκηι.

To the same class belong also those places of *Sophocles*, in which ἡμιν or ὑμιν (which some Grammarians write ἡμῖν and ὑμῖν) precede a cretic :

Electr. 1328. Ἡ νοῦς ἐνεστίν οὔτις ὑμιν ἐγγενής ;

Œd. C. 25. Πᾶς γάρ τις ἡῦδα τοῦτό γ' ὑμιν ἐμπόρων : similarly *El.* 1332. *Œd. T.* 1482. *Œd. C.* 34. 81. 1038. 1167. 1408. *Philoct.* 531. This method of writing *Sophocles* has most frequently (perhaps always, see *Aj.* 689. *El.* 255. 454.) employed ; the other Tragic writers and the Comic very rarely ; ἡμιν αὖ χάριν, *Æsch. Prom.* 820. may be so written ; but from the examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of *Sophocles Phil.* 1333. may be corrected, Ἀσκληπιάδαι δὲ τοῖν παρ' ἡμιν ἐντυχών.

Some examples are very easy of emendation. Such are *Soph. Phil.* 731. Λόγῳ σιωπᾶς, κάποπλήκτως ὧδ' ἔχει ; *Brunck* has rightly given κάπόπληκτος : if ἀποπλήκτως is retained, we must write ἔχεις. *Eur. Iph. A.* 1465. Δεινούς ἀγῶνας διὰ σὲ κείνον διῖ (δεῖ κείνον) δραμεῖν. *Iph. T.* 1013. ἀλλ' ἀνὴρ μὲν ἐκ δόμων θανάῳ παθεινός· τὰ δὲ γυναικῶν ἀσθενῆ. Restore γυναικός, which makes the opposition stronger.

A few places remain to be considered. *Æsch. Pers.* 321. Ναμῶν, ὅ τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι Πένθος παρασχών. *Ariomardus* above 38. was the prefect of *Thebes*. Why then was his death a source of grief to *Sardis*? The Scholiast, I suppose, seeing this difficulty, adds, πατρίς γὰρ αἱ Σάρδεις αὐτῷ. But I rather think that one or more verses have been omitted, in which the prefect of *Sardis*, perhaps *Mitragathes* or *Arcens*, was named.

Νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος ΑΡΔΕΩΝ
 ΒΟΛΑΙΣΙΠΙΣΤΟΣΜΙΤΡΑΓΑΘΗCTE Σάρδεσιν
 Πένθος παρασχών.

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follows the word Ἀριόμαρδος.

Æsch. Suppl. 206. Τὸ μὴ μάταιον δ' ἐκ μετώπων
 σωφρόνων

Ἰτω πρόσωπον ὄμματος παρ' ἡσύχου.

A choice expression truly, ἰέναι πρόσωπον ἐκ μετώπων or παρ' ὄμματος. Schutz has remarked, that Robortellus has προσώπων. But, with his usual attention, he has not noticed that Aldus has given ἐκ μετόπω σωφρονῶν Ἰτω προσώπων, which is the true reading, if you change the position of the kindred vowels. Τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων Ἰτω προσώπων ὄμματος παρ' ἡσύχου. The expression πρόσωπα μετωποσώφρονα is similar to εὐπηχεῖς χεῖρες Eur. Hipp. 201. καλλίχειρες ὠλέναι Chæremon Athen. xiii. p. 608. B. and many of the same kind. In τὸ μὴ μάταιον understand βλέπος or some noun like it. Aristoph. Nub. 1178. Ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice and leave to the ingenuity of the reader :

Aj. 1101. Ἐξεστ' ἀνάσσειν ὧν ὃδ' ἡγεῖτ' οἴκοθεν;

Œd. C. 664. Θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς.

Philoct. 22. Ἀ μοι προσελθὼν σῖγα, σήμαιν', εἴτ' ἔχει.

I will now attempt to correct a few passages of Euripides, [Heracl. 530. καὶ στεμματοῦτε, καὶ κατάρχεσθ', † εἰ δοκεῖ: see Elmsl.] omitting only Iph. A. 1598. 1621. 1622.

Hec. 729. (717.) Ἡμεῖς μὲν οὖν ἐῷμεν, οὐδὲ ψαύομεν.

Androm. 347. Φεύγει τὸ ταύτης σῶφρον' ἀλλὰ ψεύσεται.

Iph. A. 531. Κἄμ' ὥς ὑπέστην θῦμα, κἄτα ψεύδομαι.

These three lines, being similarly affected, I leave to the sagacity of my younger readers.*

* The following solution of the difficulty is noticed in the Classical Journ. No. XLV. p. 167. from Dalzel's Collect. Gr. Maj. Ed. 2. p. 164. "Hic casu quodam felici accidit, ut morbus ipse remedium supeditet. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ἔχει. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut

Iph. A. 668. Εἰς ταυτὸν, ᾧ θυγάτηρ, σύθ' ἤκεις τῷ πατρί: σύθ is evidently corrupt. Read, ὦ θυγάτηρ, ἤκεις καὶ σύγ' εἰς ταυτὸν πατρί. Καὶ is thus added before the pronoun σύ, almost immediately after, by Agamemnon: Ἐτ' ἔστι καὶ σοὶ πλοῦς, ἵνα μνήσῃ πατρός: where the article is similarly wanting.

The line in Rhés. 733. admits of a very easy correction by substituting Θρηκί for Θρηκῶν:

ὦ ξυμφορὰ βαρεῖα Θρηκί συμμάχῳ.

Eur. Suppl. 160. Τί πλεῖον; ἤλθον Ἀμφιάρεω πρὸς βίαν. Ἀμφιάρεω is of four syllables. Read from two Mss., Ἀμφιάρῳ γε πρὸς βίαν. The particle γε has the force of *etiam*, as in Hec. 606. Οἶδεν τό γ' αἰσχρὸν, 842. Φίλους τιθέντες τοὺς γε πολεμιοτάτους. Aristoph. Nub. 400. Ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει.

Iph. T. 584. Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται. Let us examine what precedes and follows.

Ἀκούσατ'· εἰς γὰρ δὴ τιν' ἤκομεν λόγον,
Τρῆιν τ' ὄνησιν, ᾧ ξένοι, σπεύδουσ' ἅμα,
Κάμοι τόδ' εὖ μάλιστά γ' οὕτω γίγνεται,
Εἰ πᾶσι ταυτὸ πρᾶγμ' ἀρισκόντως ἔχει:

σπεύδουσα is an excellent emendation of Musgrave for σπουδαῖς or σπουδῆς. Soph. El. 251. τὸ σὸν σπεύδουσ' ἅμα, Καὶ τοῦμόν αὐτῆς ἤλθον. Musgrave well compares Iph. T. 349. οἷσιν ΗΓΡΙΩΜΕΘΑ, ΔΟΚΟΤΣ' Ὀρέστην μηκέθ' ἤλιον βλέπειν, and Herc. F. 860. Ἥλιον ΜΑΡΤΥΡΟΜΕΣΘΑ ΔΡΩΣ' ἃ δρᾶν οὐ βούλομαι. Add Ion. 1269. Πρόσπολοι, ΔΙΩΚΟΜΕΣΘΑ θανάσιμους ἐπὶ σφαγᾶς, Πυθίῳ ψήφῳ ΚΡΑΤΗΘΕΙΣ· ἐκδοτος δὲ γίγνομαι. To turn the spondee οὕτω into a trochee, read ᾧδε. Confusion is frequent between ᾧδε and οὗτος, τασόσδε or τοιόσδε and τσοουτος or τοιούτος; not so frequent, but not very uncommon, between ᾧδε and οὕτω: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“ Disyllables, in which the vowel of the second

is Spondaeus? Pronuntiatio certe brevis vocalis in fine τῷ οὐδὲ, ἀλλὰ, κῆτα, tangens, ut ita dicam, duplicem consonantem ψ vel πσ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio quinque-syllabica, οὐδεπσαύομεν, ἀλλαπσεύσεται, κῆταπσεύδομαι: cujusmodi terminatio in singulis vocibus haud infrequens est. Plaut. 28. ἵπποβουκόλοι. 32. ἐξανδρούμενος. 63. ἀροσιωτάτας: 53. συγκοιμωμένα.” The same principle applies to Eur. Electr. 850. Τλήμων Ὀρέστης ἀλλὰ μὴ με κτείνετε.

syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. Ὅποια κισσὸς ἐρυὸς, ὅπως τῇσδ' ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. Œd. C. 115. Τίνας λόγους ἐροῦσιν· ἐν γὰρ τῷ μαθεῖν:

read ἐν δὲ τῷ μαθεῖν.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence in

Soph. Œd. C. 505. Τούκειθεν ἄλσους, ᾧ ξένη, τοῦδ' ἦν δέ του,

read, Τούκειθεν ἄλσος, ᾧ ξένη, τόδ' ἦν δέ του.

Cases
in
which
the 5th
foot
may be
a spon-
dee.

Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word.

2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable." Elmsley.]

Thus I think, that I have sufficiently demonstrated, that there are *few* verses like the first of the Ion. I would not venture to say that there are *none*. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

Comic
Tetra-
meter
Cata-
lectic.

I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called *Tetrameter Catalectic*. It differs in two respects from the comic senarius: 1st, that *the fourth foot must be an iambus or tribrach*; 2nd, that the sixth foot even admits an anapest.² But *the seventh foot must be an iambus*; except in the case of a proper

name, when an anapest is allowed ;¹ which license is also conceded to the 4th foot.

Πρώτιστα μὲν γὰρ ἓνα | γέτινά¹ | καθεῖσεν ἐγκαλύψας.
 Οὐχ ἦττον ἢ νῦν οἱ λαλοῦντες² ἢ | λίθιος² | γὰρ ἦσθα.
 Ἐγένετο, Μελανίππας ποιῶν, Φαίδρας τε, Πη | νελόπην³
 | δέ.

Τῶν νῦν γυναικῶν Πη | νελόπην,⁴ | Φαίδρας δ' ἀπαξα-
 πάσας.

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ ταυτί.

Τὸν ξουθὸν ἱππαλεκτρυόνα ζητῶν τίς ἐστὶν ὄρνις.

Οὐχ ἱππαλεκτρυόνας, μὰ Δί', οὐδὲ τραγελάφους, ἀπερσύ.*

[“Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.]

If from the beginning of a catalectic tetrameter trochaic you take away a cretic, or a first or fourth pæon, you form a senarius:

* Elmsley remarks that in this kind of verse the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

“Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or pæon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an *asyndeton*, composed of a dimeter iambic and an ithyptic. It is called Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον by Hephaestion, ch. 15. who has given the following specimen of it: Εἶπος ἀνίχ' ἱππότης | ἐξέλαμψεν ἀστήρ. Twenty-five of these verses occur together in the Wasps of Aristophanes, beginning with v. 248.” Elmsley in the Edinb. Rev. No. XXVII. p. 89.

Θᾶσσον ἢ μ' | ἐχρῆν προβαίνων Ικόμην δι' ἄσπερος.

Ὡς νιν Ικε || τεύσω με σᾶσαι· τό γε δίκαιον ᾧδ' ἔχει.

Ἴδιον ἢ | κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι.

But in this trochaic senarius, an anapest is inadmissible, even in the first foot;* and the penthemimeral cæsure is always required. Therefore in *Æsch. Pers.* 164. instead of

Ταῦτά μοι | διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσὶ :

read, Ταῦτά μοι | μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν διπλῇ.

For in the cæsure of a tragic trochaic, not only is it unlawful for a compound word such as ἄφραστος to be divided, but not even the article or a preposition is suffered to terminate the fourth feet. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel.* 1648. for ἀφίστασθ', read, taking away a letter, Οἶπερ ἢ δίκη καλεῖται μ'. ἀλλ' ἀφίστασ' ἐκποδών. The cæsure is violated in but one place, *Philoct.* 1402.

Εἰ δοκεῖ, στείχωμεν, ᾧ γενναῖον εἰρηκῶς ἔπος :

which I leave to others to emend.

Dac-
tyls ad-
mitted
in pro-
per
names.

As the tragic trimeter iambic admits *anapests* when they are contained in proper names, so the tragic tetrameter trochaic admits *dactyls* in similar circumstances, and for the same reason, in every place except the fourth and last.† And as the Tragic poets sometimes introduce unnecessary anapests in iambs, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl :

Or. 1549. Εὐγγονόν τ' ἐμὴν Πυλά | δην τε τὸν
τάδε ξυυδρῶντά μοι.

* "The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cletic to the fifth verse of the *Plutus* of *Aristophanes* :

Ἄλλὰ γὰρ | μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.

The dactyl in the second place vitates the metre of this verse, considered as a tetrameter trochaic." *Elmsley*.

† "The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

Iph. A. 882. Εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπωμένος.

1352. Πάντες Ἕλληνες στρατὸς δὲ Μυρμιδόνων οὐ σοι παρῆν.

Read στρατὸς δὲ Μυρμιδόνων." *Elmsley*.

Iph. A. 324. Οὐ, πρὶν ἂν δείξω Δανα | οἷσι πᾶσι
τάγγεγραμμένα.

355. Χιλίων ἄρχων Πριά μου τε πεδίων
ἐμπλήσας δορός.

But the second verse may be read otherwise, either from a Ms. δείξω γε Δαναοῖς, or from conjecture Δαναΐ-
δαις.*

It is not therefore to be wondered at, that the Comic writers sometimes admitted a dactyl into tro-
chaics in the case of a proper name, although if they
had bestowed a little more labor, they might have
avoided this license. Hermippus Athen. xi. p. 486. A.

* *Ἦν ἐγὼ πάθω τι τήνδε τὴν λεπαστὴν ἐκπιῶν,*

Τῷ Διονύτῳ πάντα τὰματοῦ δίδωμι χεῖματα.

An uncertain comic writer, contemporary with
Aristophanes, in Plut. Polit. Præc. p. 811.

Μητίοχος μὲν (γὰρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς,

Μητίοχος δ' ἄρτους ἐποπτᾷ, Μητίοχος δὲ τᾷ λριτα,

Μητιόχῳ δὲ πάντα κεῖται, Μητίοχος δ' οἰμάζεται.

The Comic writers however cautiously abstain from
dactyls, except in the case of proper names.†

[Another nicety in the construction of the tragic
tetrameter trochaic is pointed out in "the Tracts
and Miscellaneous Criticisms of Porson, by Kidd:"
viz. that if the first dipodia consist of an entire word
or words, the second foot is a trochee: thus in Eur.
Iph. 1340. for *Τίνα δὲ φεύγεις, ' τέκνον; ' Ἀχιλλεία τόνδ'*

* The other two lines are thus corrected by Elmsley. *Ἐύγονόν τ' ἐμὴν, τρίτον τε, τὸν τάδε ξυδρῶντά μοι:* (so Eur. Hipp. 1404. *Πατέρα τε, καὶ σὲ, καὶ τρίτην ξυνάδρον.*) and *Χιλίων ἄρχων τὸ Πριάμου πεδὶον ἐμπλήσας δορός.*

† "In the eleven comedies of Aristophanes, we have not discovered any genuine instance of a dactyl in a verse of this measure. We have observed, however, three verses, which appear to have deserved greater attention than they have received:

Ach. 220. *Καὶ παλαιῷ | Λακρτίδῃ | τὸ σκέλος βαρύνεται.*

Eq. 327. *Πρῶτος ὢν; ὁ δ' | Ἴπποδάμῳ | λείβεται θεώμενος.*

Pac. 1154. *Μυρρίνας αἶτησαν ἐξ Αἰῶ | χινάδου τῶν | καρπίμων.*

It is almost superfluous to observe, that the two middle syllables of these first three proper names are necessarily short. *Ἴπποδάμος*, in particular, cannot reasonably be supposed to be a Doric compound of *ἵππος* and *δήμος*. We perceive, therefore, that in order to introduce these refractory names into tetrameter trochaics, Aristophanes has twice used a choriambus (— — —), and once an ionic *a minore* (— — —), in the place of the regular trochaic dipodia." Elmsley.

ιδεῖν αἰσχύνομαι, read *Τί δὲ, τέκνον, φεύγεις; Ἀχ. κ. τ. λ.*]

Dis-
tincti-
ons be-
tween
tragic
and co-
mic
metre,
Iambic
and
Tro-
chaic.

The following are the distinctions between tragic and comic verse. In the *comic senarius*, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth; and cæsuras are neglected.

Aristoph. Vesp. 973. *Κατάβα, κατάβα, κατάβα, |
κατάβα, καταβήσομαι.*

Plut. 2. *Δοῦλον γενέσθαι παραφρονοῦντος |
δεσπότου.*

55. *Πυθολίμεθ' ἄν τὸν χρησμὸν ἡμῶν ὃ,
τί | νοεῖ.*

The *comic tetrameter trochaic* may also be considered as a trimeter iambic with a cretic or pæon prefixed; but in this trochaic senarius, cæsuras are neglected, and a dactyl, although *very rarely*, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 580. *Μηδ' ἐνὶ | Ξὺν νῶ, τότ' ἦ βρον |
τῶμεν ἦ ψεκάζομεν.*

577. *Πλεῖστα γὰρ | Θεῶν ἀπάνταν
ᾠφελοῦσαις | τὴν πόλιν.*

581. *Εἶτα τὸν | Θεοῖσιν ἐχθρὸν βυρ-
σοδέψην | Παφλαγόνα.*

It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name:

Dime-
ter A-
nape-
stics.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced; but a legitimate system always closes with a parœmiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest; very rarely a proceleusmatic (∪∪); very rarely also does an anapest follow a dactyl.* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as *μοῦσα καὶ ἡμῖν, λείπεται ὑμῶν*, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word; except in the catalectic

* In Hec. 144. an instance occurs: 'Ιξ' Ἀγαμέμνονος ἰκέτις γονά-
των: fifteen others are given by Elmsley, which are sufficient to show
that Porson's expression must be construed with some degree of latitude.

verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. Οὐκ ἀπόμουςον τὸ γυναικῶν. Hipp. 240. Καὶ παρακόπτει φρίνας, ᾧ παῖ.*

[Porson has omitted to remark, that in dimeter Συνά-
φεια. anapestics the last syllable of each verse is not common, but has its quantity subject to the same restrictions, as if the foot to which it belongs occurred in any other place of the verse. The other species in which this *συνάφεια* exists are dimeter iambics, Ionics *a minore*, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic writers generally observe the laws of dimeter Comic
Dime-
ter A-
nape-
stics. anapestics with great accuracy; sometimes, but rarely, Aristophanes has run one verse into the other, Vesp. 750. Ἴν' ὁ κήρυξ φησί· Τίς ἀψήρι- | στος; ἀνιστάσθω: in the case of a proper name, Pac. 1008. he has made Γλαυκέτη a dactyl.

The anapestic measure peculiar to Aristophanes Ana-
pæsti-
cus A-
risto-
phani-
cus. consists of two dimeter anapestics, of which one is catalectic to the other.

Plut. 487. Ἄλλ' ἤδη χρῆν τι λέγειν ὑμᾶς
—— Σοφὸν, ᾧ μικήτετε τηδὶ.

In the three first places, besides an anapest and a spondee a dactyl is used; which is also admissible in

* "Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Æsch. Prom. 1067. Τοὺς προδότας γὰρ μισεῖν ἔμαθον.

Choeph. 1068. Παιδοβόροι μὲν πρῶτον ὀπῆρξαν.

Soph. Œd. C. 1754. Ὡ τέκνον Αἰγέως, προσπίτνομέν σοι.

Eur. Med. 160. Ὡ μεγάλα θέμι, καὶ πότνι' Ἄρτεμι.

1408. Ἄλλ' ὀπίσσον γ' οὖν πᾶρα καὶ δύναμαι.

Suppl. 980. Καὶ μὴν θαλάμῃς τᾶσδ' ἔσορῶ δῆ.

Iph. A. 28. Οὐκ ἔγλαμαι ταῦτ' ἀνδρὸς ἀριστέως.

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the *Promethæus*, Dr. Blomfield has judiciously adopted Bothe's emendation, τοὺς γὰρ προδότας." Elmsley.

Eurip. Hec.

, C

Cæsure
observ-
ed.

the fifth ; but not in the fourth and sixth.* The cæsure is observed as accurately as in the tragic trochaic ; very few exceptions now remain ; of those which were formerly extant the greater part have been removed by the aid of Mss and criticism. I will give one or two examples, in which error seems still to lurk : *Av.* 601. *Τῶν ἀργυρίων· οὗτοι γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.* Brunck conjectures, *οὗτοι γὰρ ἴσασ'· εἷγε λέγουσιν τάδε πάντες.* I prefer ὥστε, which is frequent in conclusions, as above 485. 488. 596. *Nub.* 613.

Vesp. 566. *Κἂν μὴ τούτοις ἀναπειθώμεσθα, τὰ παρὰ δάρι' εὐθὺς ἀνέλκει.*

Brunck seems to have rightly added γε, of the use of which I have just now produced some examples. But he leaves the dactyl ἀναπειθώμεθα, his correction, in the fourth place, which however may be easily removed by the substitution of ἀναπεισθῶμεν, τὰ γε π.

Ach. 645. *Ὅστις παρεκινδύνευσεν Ἀθηναίοις εἰπεῖν τὰ δίκαια.*

Brunck corrects : *Ὅστις παρεκινδύνευσεν λέγειν ἐν Ἀθηναίοις.* There is no occasion to change εἰπεῖν, but to restore it to its proper place : *Ὅστις γ' εἰπεῖν παρεκινδύνευσ' ἐν Ἀθηναίοις τὰ δίκαια.* The Attics are accustomed to add that particle after ὅς and ὅστις, for the sake of emphasis ; it corresponds in some measure to the Latin *quine*, [i. e. *quin.*] *Ran.* 751. *πῶς γὰρ οὐχὶ γεννάδας, Ὅστις γε πίνειν οἶδε ;* see also 1215. *Thesm.* 713. *Δεινὰ δὴθ' ὅστις γ' ἔχει μου ἑαρκάσας τὸ παιδίον :* 895. *Ὅστις γε τολμᾷς σῆμα—.*

Observe moreover, that the cæsure is subject to

* “ In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia*. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Œdipus Coloneus* of Sophocles v. 1766. *Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν,* we do not hesitate to read *ἔκλυεν*. In the *Electra* v. 96. where the Mss. and editions read, *Φόνιος Ἄρης οὐκ ἐξείνισε,* Brunck has judiciously adopted the reading of the Scholiast, *οὐκ ἐξένισεν.*” Elmsley.

the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371. Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι τῶ | νυνὶ
λόγῳ εὖ προσέφυσας.

Ran. 1058. Εἴτα διδάξας τοὺς Πέρσας μετὰ | τοῦτ'
ἐπιθυμεῖν ἐδίδαξα.

Ach. 636. Πρότερον δ' ὕμᾱς οἱ πρέσβεις ἀπὸ | τῶν πό-
λεων ἐξαπατῶντες

In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted:

Νῆ τὸν Ἀπόλλω, τοῦτό γέ τοι δὴ | τῶ νῦν λόγῳ εὖ προσ-
έφυσας:

as in Ran. 1079. Ὡστε γε καὐτόν σε κατ' οὖν ἔβαλεν. Νῆ τὸν Δία, τοῦτό γέ τοι δὴ. Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering εἴτα μετὰ τοῦτο, (or ταῦτα as in the Mss.) tautologous, changes it into κατὰ ταῦτ'. But it is no more tautologous than εἴτ' αὐ πάλιν αὐθις Nub. 971. Εἴτα τοῖς θεοῖς Θῦσαι META TOTTO Av. 811. ΕΠΕΙΤΑ META TATT' εὐθὺς εὐρέθη θανῶν, Philemon in Stob. p. 395. ed. Grot. or ΕΠΕΙΤΑ META TATT' εὐθὺς ἀρχιτεκτονεῖν, Sosipater in Athen. ix. p. 378 B. But whether μετὰ τοῦτο or κατὰ ταῦτα be read, the metre is corrupt, as Brunck himself has perceived in a similar verse Ach. 636. Three Mss. omit τοὺς. Therefore read,

Εἴτα διδάξας Πέρσας μετὰ ταῦτ', ἐπιθυμεῖν ἐξεδίδαξα.

This is stronger than the simple ἐδίδαξα: and διδάξας ἐξεδίδαξα form a better conjunction: moreover this very mistake has vitiated the cæsure of v. 1051. which editors have corrected from Mss.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, Πρότερον δ' ἀπὸ τῶν πόλεων ὕμᾱς οἱ πρέσβεις ἐ. But a gentler transposition will improve it more: Πρότερον δ' ὕμᾱς ἀπὸ τῶν πόλεων οἱ π. ἐ. In the same position of the verse occurs soon after ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων, Plut. 567. Ran. 1042. ἐν ταῖς πόλεσιν, Vesp. 655. ἀπὸ τῶν πόλεων.

From this anapestic the proceleusmatic is always excluded. Read therefore in Vesp. 1010. προσχέτε for προσέχετε. Brunck's Ms. had this, and yet he overlooked it; which is the more surprising, inas-much as in Nub. 980. he has excellently restored from Mss. Διπολιώδη. Thus the Attics said Δίφιλος, not Δίφιλος.

The following have a dactyl in the cæsure, Nub. 325. Vesp. 349 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

*Εστιν ὅπη δὲ θ' ἦντιν' ἄν ἐνδοθεν | οἶός τ' εἴης διορύξαι.

Οἱ δὲ ξύμμαχοι, ὡς ἦσθοντό γε | τὸν μὲν σύρφακα τὸν ἄλλον.

Read in the former, by transposition, οἶός τ' ἐνδοθεν εἴης δ. In the latter, the absurd particle γε is omitted in the Ravenna Ms. The genuine form ἦσθηνται is pre-served by Suidas in Λαγαριζόμενον, Τραγαλίζοντα, and expressly in *Ηισθηνται. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. ἦσθεσθε must give place to ἦσθησθε.

With respect to Vesp. 396.

Αὐτὸν δῆσας. ᾧ μιαρῶτατε | τί ποιεῖς; οὐ μὴ κατα-
 βῆσει; it is faulty also on this account, that an ana-
 apest does not fol-
 low a
 Dactyl. Vesp. 568 Av. 520 of Brunck's edition, which are
 opposed to this rule by emendation, are not to the
 point; as neither are those, in which he corrects βοι-
 δαρῖω, it being a choriambus: Av. 586. Fragm. in
 Ammonius v. χολάδες. The Attics always say βοῖδιον,
 νοῖδιον, ροῖδιον, διπλοῖδιον, ἡμιδιπλοῖδιον, προχοῖδιον, as Pier-
 son on Moeris p. 276. has fully shown, and therefore
 they express the second diminutives by a contracted
 form. Read therefore, removing the marks of diæ-
 resis,

Μὴ, πρίν γ' ἄν ἐγὼ τὰ βοιδαρίω τὰ ἄμω πρώτιστ' ἀπο-
 δῶμαι.

*Η βοιδαρίων τις ἀπέκτεινε ζευγὸς, χολίκων ἐπιθυμῶν.

Neither is the difficulty greater in a fragment of the
 Babylonii, cited by Harpocration in *Επιβάτης.

Εἴ γ' ἐξεκολύμβησεν ἐπιβάτης, ὡς ἐξοίσων ἐπίγυον.

Should any one hesitate with Brunck respecting the quantity of the last word, he may read with the Medicean and Galean Mss. of Harpocraton, ἐπίγειον. But ἐπίγειον undoubtedly lengthens the penultima, because it is contracted from ἐπιγύαιον. Add the article, and you will have a legitimate anapestic :

Εὐγ' ἐξεκολύμβησ' ὑπιβάτης, ὡς ἐξοίσων
ἐπίγειον.

Pac. 732. Ἦν ἔχομεν ὁδὸν λόγον εἰπώμεν, χῶσα τε
νοῦς αὐτὸς ἔχει γε :

thus Brunck has edited : but γε is out of place and useless : and no Attic could write χῶσα τε νοῦς. The metre however may be corrected by transposing, ὁδὸν ἦν ἔχομεν.

But a verse, having an Ionic *a minore* (—) at the end preceded by a dactyl, would be totally destitute of rhythm, and altogether intolerable. Yet through the ignorance of transcribers two such are to be found :

Plut. 510. Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-
μειέ τ' ἴσον ἑαυτὸν.

Av. 491. Σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευ-
τασπιδαλυροπηγοί.

Read, Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεί-
μειέν τ' ἴσον αὐτόν.

Σκυτῆς, βαλανῆς, ἀλφिताμοιβοί, τορνευ-
τολυρασπιδοπηγοί.

Dawes is therefore mistaken in his conjecture, Nub. 325.

Ὡς οὐ καθορῶ. Παρὰ τὴν εἴσοδον. Ἦδη νῦν μόλις
ὁρῶ αὐτάς :

adding, "Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion he a little qualifies afterwards by correcting, Ἦδη ὁρῶ νῦν μόλις αὐτάς. But the word αὐτάς, if Strep-siades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one Ms. I have seen it written above as an interpretation ; the Ravenna has it in the text, but omits ὁρῶ contrary to the sense. Kuster and others approve ἄθρῶ, which nearly half the Mss. have ; Brunck has introduced into the text, διαθρῶ νυνὶ μόλις

clyl
and an
Ionic a
minore
a wrong
ending.

ἤδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write ἴσοδον, which is never found in Comic writers, nor indeed any noun compounded of ἰς. Very seldom indeed, and I doubt if in any but corrupt places, do they use ἰς before a vowel. But I am of the same opinion as Dawes, that μόλις ἄθρῶ cannot be said for μόλις ὄρῶ, independently of the liberty taken in lengthening the first syllable. Bentley gives ἑώρων, a wrong tense, if not contrary to the metre. What then must be done with this verse? Let us first consider the various readings. The old editions have, ἤδη νῦν μόλις ὄρῶ. Some Mss. for νῦν have νῦν καί, others νυνί, among them four, which I have myself inspected; many ἄθρῶ for ὄρῶ: the Ravenna, ἤδη νυνί μόλις αὐτάς. From the discrepancy of the Mss., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the Mss., I decide upon continuing the whole sentence to Socrates, and reading,

ΣΩ. Νυνί μάλ' ἄθρῶν βλέπε πρὸς τὴν εἴσοδον ἤδη. Νῦν γέ τοι ἤδη καθορᾷς αὐτάς—.

I have added βλέπε from 322. Βλέπε νῦν δευρὶ πρὸς τὴν Πάρνηθα. It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. Εἴσοδος is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, *Nunc tandem quam maxime oculos contende et ad theatri introitum specta; nunc enim tandem eas vides.* Μάλ' ἄθρεῖν is like μάλ' ἀπαυδᾷν and μάλα δάκνειν Ran. 372. 888. Lastly πρὸς τὴν εἴσοδον corresponds with πρὸς τὴν Πάρνηθα. I have adopted πρὸς for παρὰ from two excellent Mss. collated by myself.

To return to Vesp. 396.

Αὐτὸν δῆσας. ὦ μιαρῶτατε, τί ποιεῖς; οὐ μὴ καταβήσει; I had noticed some instances, in which ἄνδρες is omitted, and superlatives put in the place of positives,

but I have them not at hand. In *Lysistr.* 616. most editions have *ἄνθρωποι*, Brunck's *ἄνδρες*, but Suidas under *Ἐπαποδυάμεθα* has neither. In citing a line of the *Epigoni*, *Νῦν αὖθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι*, Larcher on Herod. iv. 32. omits *ἀνδρῶν*. In Aristoph. *Eccl.* 742. most editions omit *ἀνής*. Cratinus in Athen. ii. p. 68. A. *Γλαῦκον οὐ πρὸς παντὸς ἀνδρός ἐστιν ἀρτυσαι καλῶς* : thus the line must be read, *ἀνδρός* being added, which had been omitted. Suidas in Plut. 1026. has *φίλ' ἄνερ* for *φίλτατ' ἄνερ*. Hence I read, *ἢ μίαρ' ἀνδρῶν*. Thus Theocritus xv. 74. *φίλ' ἀνδρῶν*, Callimachus in Suidas v. *Ἐπαύλια, πρηῖα γυναικῶν*. In the same way Aristophanes has often said *ὦ δαιμόνι' ἀνδρῶν*, also *ὦ μιαρῶτατ' ἀνθρώπων* *Ran.* 1520. and *ὦ σχίτλι' ἀνδρῶν* in the same part of the anapestic, *Ran.* 1081.

The rule, that each *dipodia* should end with a word, being difficult to observe constantly, is not unfrequently neglected, as *Plut.* 519. 570. 584. Yet the comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (— —). Brunck perceiving this by his ear in *Eccl.* 514. *Εὐμβούλοισιν ἀπάσαις | ὑμῖν*, corrects *πάσαις*. The vulgar reading *Nub.* 400. *Ἀλλὰ τὸν αὐτοῦ γε νεῶν* is quite correct. Demetrius omits *γε*, from whence if any one should prefer, *Ἀλλὰ νεῶν τὸν αὐτοῦ | βάλλει*, he would form a verse such as no comic writer ever wrote, or could have written. In *Eq.* 505. *Ἡνάγκαζεν ἔπη | λέγοντάς γ' | εἰς τὸ θ. π.*, correct, *Ἡνάγκαζεν λέγοντας ἔπη πρὸς τὸ θ. π.* *Eq.* 784. *Τοῦτό γε τοῦργον ἀληθῶς | ἐστίν*. All old editions omit *ἐστίν* and after *γε* add *σου*, which has by accident been left out in *Æm. Portus's* edition. Kuster, without consulting Mss. or editions, thrust in *ἐστίν*, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense?

Τοῦτό γε τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον. The Ravenna Ms., although corrupt enough, confirms this correction, *Τοῦτό γε τοί τ' ἀληθῶς αὐ τοῦργον γ. κ. φ.*

Ending
of the
dipo-
dia.

Licenses in the Aristophanic anapestic.

The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as χρυσίου ὄντος Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in ὑγρᾶν, he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400. Καὶ Σούνιον ἄχρον Ἀθηνέων, Vesp. 650. Ἀτὰρ, ὦ πάτερ ἡμέτεροι, Κρονίδη: where the last syllable of the pronoun is long, not as Brunck supposes, *anapæstorum licentia*, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus Κεβρίονα and Κυπριογένεια have the first long, Av. 554. Lysistr. 551.

Choric systems.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; secondly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected a latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

Dialectic forms in the

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they

and ξείνος, μόνος and μούνος, γόνατα and γούνατα, Tra-
 κοῦρος, δογὶ and δουρί. Yet the ignorance of ^{Tragedians.}
 rs has introduced more from Homer. With
 the Doric dialect, which is most usual in
 there is less difficulty, but no certainty. For
 not even the best, are consistent in retain-
 ing Doric forms in irregular verse. My rule has
 restored them to the text, whenever any one
 of respectability sanctioned it. For in most Mss.,
 the Doric form appears in the text, the Attic
 form is written over it. Hence it may be
 seen how many instances the transcribers must
 have transferred the latter to the former.

A SYNOPSIS

OF

METRICAL SYSTEMS.

TABLE OF FEET.

Of two Syllables.	{	Pyrrich	υ υ θεός.
		Spondee	- - ψυχή.
		Iambus	υ - θεά.
		Trochee	- υ σῶμα.
Of three Syllables.	{	Tribrach or Choriamb	υ υ υ πόλεμος.
		Molossus	- - - εὐχωλή.
		Dactyl	- υ υ σώματα.
		Anapest	υ υ - βασιλεύς.
		Bacchius	υ - - ἀνάσσει.
		Antibacchius or Palimbacchius	- - υ μάντευμα.
		Amphibrachys	υ - υ θάλασσα.
Of four Syllables.	{	Amphimacer or Cretic	- υ - δεσπότης.
		Proceleusmaticus	υ υ υ υ πολέμιος.
		Dispondeus	- - - - συνδουλεύσω.
		Diiambus	υ - υ - ἐπιστάτης.
		Ditrochæus	- υ - υ δυστύχημα.
		Choriambus	- υ υ - σωφροσύνη.
		Antispastus	υ - - υ ἀμάρτημα.
		Ionic a majore	- - υ υ κοσμήτορα.
		_____ minore	υ υ - - πλεονέκτης.
		1st Pæon	- υ υ υ ἀστρολόγος.
		2d _____	υ - υ υ ἀνάξιος.
		3d _____	υ υ - υ ἀνάδημα.
		4th _____	υ υ υ - θεογενής.
		Epitritus primus	υ - - - ἀμαρτωλή.
		_____ secundus	- υ - - ἀνδροφόντης.
		_____ tertius	- - υ - σωτηρίας.
		_____ quartus	- - - υ λωβητήρα.

verse is complete, it is called *acatalectic*; if a syllable wanting, *catalectic*; if a foot, *brachycatalectic*; if a foot or syllable is redundant, *hypercatalectic*.

Metre generally signifies a combination of *two* feet: ex-
ample, a dactylic verse, and in the metres composed of double

feet, where a verse of a given species consists of two feet and a half, it is called a *penthemimer*, as consisting of five half feet; of three and a half, a *hepthemimer*, as consisting of seven half

feet. There are nine principal species of metre: Dactylic, Anapaestic, Iambic, Trochaic, Ionic *a majore*, Ionic *a minore*, Choriambic, Antispastic, Pæonic. A verse in which two dissimilar feet are united, is called *ἀσυνάρτητος*.

Dactylic Metre.

In this species *one* foot constitutes a metre.

Ionom. hypercat. Οἰδὶπὸς||δᾶ.

Dim. acat. τῆς δ' ἐπὶ||τῷβίῳς: οὐ δεῖ||σῆν' ὀρᾶ: τᾶνδ' ἔγυ||
ναίων. *Hec.* 1053.

Dim. hypercat. Ἀρτέμι||δὲς τῆ θεῖ||ας. *Hec.* 462.

τᾶν Ζεὺς || ἀμφὶπύ||οψ. 471.

Trim. acat. Ζεὺς ἔματ' || ἀρμαῖ || πώλους. 467.

Trim. catal. πολλὰ γάρ || ὥστ' ἀνὰ||μᾶντος. *Soph. Trach.* 110.

Trim. hypercat. κοῖμ' || εἰ φλό||γῃ Κρόν' ||δᾶς. *Hec.* 472.

ὦ πολλὴ||κλαυτέ φη||λοῖσ' ἰθὺ||νων. *Æsch. Pers.*
680.

Tetram. acat.: in which the final syllable is not common:

σᾶ δ' ἔρις, || οὐκ ἔρις, || ἀλλὰ φῶ||γῇ φθινός

Οἰδὶπὸς||δᾶ δόμων || ὠλέσῃ, || κράνθεϊς

αἰμαῖ || δεινῷ, || αἰμαῖ || λυγρῷ. *Eur. Phœn.* 1510.

Tetram. hypercat. οὐδ' ὕπῳ || παρθενί||ας τὸν ὕ||πῳ βλεφα||
ροισ. 1501.

Pentam. acat. ἰᾶσσι θ' || αἰ κατὰ||πρῶν' ἀλγ' ||ὄν περὶ||κλυστοῖ.
Æsch. Pers. 883.

Hexam. acat. πρὸς σέ γε||νεῖ' ὁδός, || ὦ φίλος, || ὦ δόκι||μωτᾶ-
τος || Ἑλλᾶδι,

ἀντόμαί, || ἀμφὶπύ || γνοῦσᾶ τὸ || σὺν γόνυ||καὶ χερᾶ ||
δειλαῖαν. *Eur. Suppl.* 277. 288.

Soph. El. 134. 150.

μήδ' ἔ τὸ || παρθενί||ὄν περὶδὸν || οὐρεῖ||ὄν τερᾶς || ἐλθεῖν.

Logædicus.—This appellation is given to verses which commence with dactyls and end in trochees :

μητῆ πατρῶν ἱκοῖτ' ἐς οἴον. Hec. 938. also called *Alcæicus*.

ἐκτοπιῶς σὺ θεὸς ὅ παρτῶν. Soph. Œd. C. 119.

ἦσθα φῦλα μιῶς δὸς ἰῶν. 151.

ὦ πόλεις, ὦ γένε' αἰτῶν λαῖν' ὦν σέ

μοῖρα καθ' ἀμῆρι ἄφθι, φθι, φθι, φθι. Electr. 1413. 1414.

ἔλθ' ἐπὶ κοῦρον ἔμοις φῖ λοῖσι πάντως. Eur. Or. 1293.

Spondees, instead of dactyls, are not supposed to be admissible: otherwise we might refer to this description of verse, Hec. 900.

κηλιδ' οἰτρῶταῖν κῆχρῶσαι :

and also 455. 463. 466. 475. 629.

Anapestic Metre.

The following are scales of the species in most frequent use, on which see Porson's observations above.

Dimeter Acatalectic.

$$\begin{array}{cccc|cccc|cccc|cccc} \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ - & - & - & - & - & - & - & - & - & - & - & - & - & - \end{array}$$

Sometimes a *proceleusmatic* is admitted :

ἦσσοῖς Ἑλλάδος ἔγενθ' αἰχμᾶς.

ὃ μὲν οἱ χθονὸς φῦγας, ὃ δ' ἔκ' ὤν. Eur. Or. 1492. 1493.

Basis Anapæsticæ ; or, Monometer Acatalectic.

$$\begin{array}{ccc|ccc} \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup \\ - & - & - & - & - & - \end{array}$$

Paræmiac ; or, Dimeter Catalectic.

$$\begin{array}{ccc|ccc|ccc} \cup & \cup & - & \cup & \cup & - & \cup & \cup & - \\ - & \cup & \cup & - & \cup & \cup & - & \cup & \cup \\ - & - & - & - & - & - & - & - & - \end{array}$$

Other varieties are the following :

Monom. hypercat. or penthemimer : ὄρ' ὄρ', ὄρ' περ ὄρ'. Hec. 897.

Dim. brachycat. κρῖνεῖ | τρῖσσαῖς || μακάρων. 641.

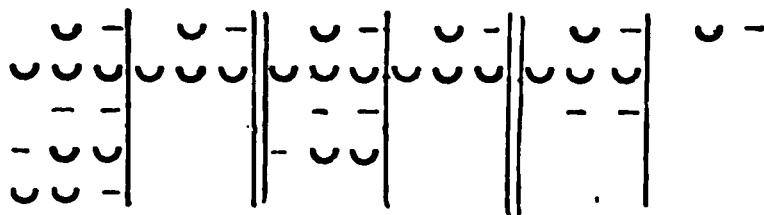
Dim. catal. πῶσιν ἐξ|ἀνύσσι || μὶ δὲ αἶ | θέρους. Ph. 166.

Dim. hypercat. οὐθ' ὁ πα|ρά τὸν Ἄχχ || ρόντα θέ|ός ἀνᾶσ || σων.
Soph. El. 184.

On the Aristophanic anapestic, or tetrameter catal. see also Porson :

Iambic Metre.

The following is the scale of the trimeter acatalectic, or senarius, constructed according to the rules of Porson, which see above :



Other species are :

Monom. acat. ἰῶ | τᾶλᾶς : μὀμφᾶν | ἐχῶν : ἐπέσ' ἐ|πέσεν.

Monom. hypercat. or penthem. χρῦσεῶν | ἐνὸπ||τρώων. Hec.
913.

Dim. brachycat. τῆκῶν|ἐμῶν || φύλαξ. 1066.

Dim. catal. or hephthemim. ἄλᾶσ | τὸρὸς || τῖς οἶ|ζῦς. 936.

Dim. acat. ἐγῶ|δέ πλὸκᾶ || μὲν ἀνᾶ|δέροῖς. 911.

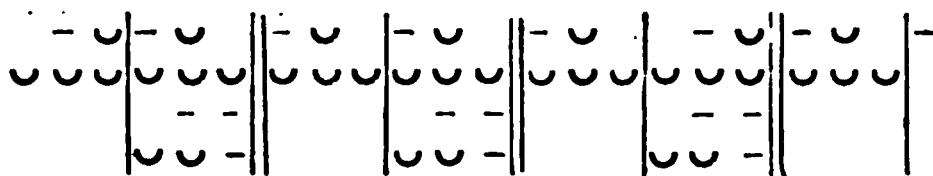
Dim. hypercat. ἀτρεμᾶς | ἰθὶ· λὸ||γόν ἀπὸ|δὸς ἐφ' ὁ, | τῖ. Or.
150.

Trim. brachycat. ζῦγεν|τᾶ παῖδ || ὀποῖ|δὲν ᾶ || δὲνᾶν. Ph. 348.

Trim. catal. χάριν ᾶ|χᾶρισ || τὸν εἰς | θεοῦς || διδοῦ|σᾶ. 1771.

Trochaic Metre.

See Porson above. The following is the scale of the catalectic tetrameter :



Other species of trochaic verse are :

Monom. acat. or basis trochaica : ἀστῆ|νᾶκτος.

Monom. hypercat. or penthem. τῖ πὸτ' ᾶ|νᾶστῆ || νεῖς ; Hec.
183.

Dim. brachycat. or *ithyphallic* : δᾶκτῦ|λῶς ἔ || λῖσσε. Orest.
1431.

Dim. catal. or hephthemim. τῶν ᾶ|πὸρθῇ||τῶν πὸ|λῖς. Hec. 894.

Kāδμὸς | ἐμὸλῆ || τᾶνδῆ | γᾶν

Tῦρῖος | ῶ τῆ||τράσκε|λῆς. Ph. 647.

618.

Eurip. Hec.

∇

Dim. acat. $\mu\omicron\sigma\chi\omicron\varsigma \mid \check{\alpha}\delta\check{\alpha}\mu\acute{\alpha}\sigma\parallel\tau\omicron\rho\ \pi\acute{\epsilon}\mid\tau\eta\mu\check{\alpha}$

$\delta\acute{\iota}\kappa\check{\epsilon}, \tau\acute{\epsilon}\mid\lambda\epsilon\sigma\phi\delta\parallel\rho\omicron\nu\ \delta\acute{\iota}\mid\delta\omicron\upsilon\sigma\check{\alpha}. 649. 650.$

Dim. hypercat. $\bar{A}\varsigma\ \acute{\epsilon}\mid\gamma\eta\mu' \delta \parallel \tau\omicron\xi\delta\mid\tau\acute{\alpha}\varsigma\ \Pi\check{\alpha}\parallel\rho\acute{\iota}\varsigma. Orest. 1408.$

Trim. brachycat. $\omega\ \tau\acute{\epsilon}\mid\kappa\nu\omicron\rho, \tau\acute{\epsilon}\parallel\kappa\iota\omicron\nu\ \tau\check{\alpha}\mid\lambda\alpha\iota\bar{\alpha}\varsigma \parallel \mu\acute{\alpha}\tau\rho\delta\varsigma. Hec. 688.$

Trim. catal. $\kappa\bar{\alpha}\tau\theta\check{\alpha}\mid\nu\epsilon\acute{\iota}, \kappa\check{\alpha} \parallel \kappa\omicron\varsigma\ \sigma' \check{\alpha}\mid\pi\omicron\kappa\tau\epsilon\acute{\iota} \parallel \nu\epsilon\acute{\iota}\ \pi\delta\mid\sigma\acute{\iota}\varsigma. Orest. 1467.$

Trim. acatalect. Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances :

$\epsilon\acute{\iota}\theta' \check{\alpha}\mid\epsilon\lambda\lambda\alpha\iota\parallel\bar{\alpha}\ \tau\check{\alpha}\mid\chi\upsilon\rho\acute{\rho}\omega\parallel\sigma\tau\omicron\varsigma\ \pi\acute{\epsilon}\mid\lambda\epsilon\acute{\iota}\bar{\alpha}\varsigma. Soph. \textit{\text{C}}. 1081.$

$\kappa\alpha\acute{\iota}\ \kappa\check{\alpha}\mid\sigma\acute{\iota}\gamma\nu\eta\parallel\tau\bar{\alpha}\nu\ \pi\check{\upsilon}\mid\kappa\nu\omicron\sigma\tau\check{\iota}\parallel\kappa\tau\omega\nu\ \delta\mid\pi\bar{\alpha}\delta\delta\nu. 1092.$

Trim. hypercat. $\eta\lambda\theta\delta\nu \mid \epsilon\acute{\iota}\varsigma\ \delta\delta\parallel\mu\omicron\upsilon\varsigma, \acute{\iota}\nu' \mid \alpha\upsilon\theta' \ \acute{\epsilon}\parallel\kappa\bar{\alpha}\sigma\tau\check{\alpha} \mid \sigma\omicron\acute{\iota}\ \lambda\acute{\epsilon}\parallel\gamma\omega. Eur. Or. 1398.$

Ionic a majore.

An Ionic verse *a majore* admits a *trochaic syzygy* promiscuously with its proper foot ; the *second* pæon in the 1st place ; also a molossus in an *even* place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

Monom. hypercat. or penthem. $\pi\tau\omega\sigma\sigma\omicron\upsilon\sigma\acute{\iota}\ \mu\upsilon\parallel\chi\omega\nu. Hec. 1048.$

Dim. brachycat. $\kappa\alpha\acute{\iota}\ \sigma\omega\phi\rho\delta\nu\check{\alpha} \parallel \pi\omega\lambda\omicron\acute{\iota}\varsigma. Phœn. 182.$

Dim. catal. $\eta\ \Pi\bar{\alpha}\lambda\lambda\check{\alpha}\delta\delta\varsigma \parallel \bar{\epsilon}\nu\ \pi\delta\lambda\epsilon\acute{\iota}. Hec. 465.$

Dim. acat. $\delta\bar{\alpha}\phi\nu\bar{\alpha}\ \theta' \ \acute{\iota}\check{\epsilon}\parallel\rho\omicron\upsilon\varsigma\ \acute{\alpha}\nu\epsilon\sigma\chi\acute{\epsilon}. 458.$

Dim. hypercat. $\nu\upsilon\nu\ \delta' \ \omicron\upsilon\tau\delta\varsigma\ \check{\alpha}\parallel\nu\epsilon\acute{\iota}\tau\alpha\acute{\iota}\ \sigma\tau\upsilon\gamma\acute{\epsilon}\parallel\rho\bar{\omega}. Soph. Aj. 1232.$

Trim. brachycat. $\omicron\acute{\iota}\kappa\tau\rho\bar{\alpha}\nu\ \beta\acute{\iota}\delta\parallel\tau\bar{\alpha}\nu\ \acute{\epsilon}\chi\omicron\upsilon\sigma\check{\alpha}\nu \parallel \omicron\acute{\iota}\kappa\omicron\acute{\iota}\varsigma. Hec. 456.$

$\chi\alpha\acute{\iota}\rho', \epsilon\upsilon\tau\check{\upsilon}\chi\acute{\iota} \parallel \bar{\alpha}\ \delta' \ \alpha\upsilon\tau\delta\varsigma\ \delta \parallel \mu\acute{\iota}\lambda\epsilon\acute{\iota}\varsigma. Or. 348.$

Trim. acat. $\tau\bar{\alpha}\nu\ \omicron\upsilon\theta' \ \upsilon\pi\acute{\iota}\bar{\alpha}\varsigma\parallel\alpha\acute{\iota}\rho\epsilon\acute{\iota}\ \pi\delta\theta' \ \delta\parallel\pi\bar{\alpha}\nu\tau\delta\gamma\eta\rho\omega\varsigma. Soph. Ant. 614.$

If the three remaining pæons, or the second pæon in any place but the first ; or, if an *iambic syzygy* or an *epitrite* be found in the same verse with an Ionic foot, the verse is then termed *Epionic*.

Ionic a minore.

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously ; and begins sometimes with the *third* pæon ; sometimes with a molossus, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. μέλλας μᾶ|τρὸς. Hec. 185.

Dim. brachycat. ἐπὶ τάνδ' ἐσσ||οθεῖς. 1065. (τάνδε συθεῖς.
Pors.)

Dim. catal. or hephthem. ἐλάτῃς ἀκρ||δοῦμοις. Phœn. 1540.

Dim. acat. παρᾰκλῖνοῦσ' || ἐπεκράϊεν. Æsch. Ag. 721.

Dim. hypercat. μὲνᾰδ' αἰῶ||ιᾰ διάξον||σα. Phœn. 1537.

Trim. brachycat. διᾰδιφρεν||σῆ Μύρτιλου || φθινόν. Eur. Or.
986.

The choruses in Euripides' Bacchæ are principally in this metre.

An *Epionic verse a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth pæon, or the third in any place but the first.

Choriambic Metre.

A choriambic verse sometimes begins with an iambic syzygy,

ὦ πῆ φρικᾰ τάν || ὠλῆσίοι—κον. Æsch. S. c. Th. 717.

and generally ends with one, either complete, or catalectic. It also sometimes ends with a trochaic syzygy :

μῆνῆς ἄγῃ||ρωε χρῶ, νῦ δὲ||ιᾰστᾰς. Soph. Ant. 608.

αὐτοῦδᾰι||κτοι θᾰνῶσι

καὶ χθονίᾰ||κδνῖς κτῆ. Æsch. S. c. Th. 733. 734.

The verses corresponding to these in the antistrophe are :

παρβᾰσῖᾰν || ὠκῦπυῖνον

αἰῶνᾰ δ' ἐς || τριτόν μῆνει.

Monom. ὦ μοῖ ἔγῳ. Eur. Hec. 1039.

Monom. hypercat. or penthem. τάνδῃ γυναῖ || κῶν. 1053.

Dim. brachycat. ἀλῖος συ||γαῖεῖ. 634.

Dim. catal. or hephthem. πορθμῶν αἰῆ||ῶ τᾰλᾰς. 1088.

Dim. acat. ἀμφὶ κλᾰδοῖς || ἐῖδόμενᾰ. Phœn. 1532.

Dim. hypercat. ταν ὃ μέγας || μυθὸς ἄῖξ||εῖ. Soph. Aj. 226.

Trim. brachycat. πόλιν ἄρᾰι ἐς || αἰθέρῃς εἰδ || ὠλόν. Eur.
Ph. 1559.

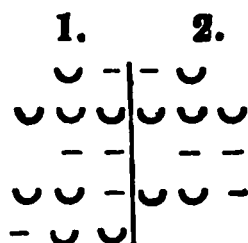
Trim. acat. νυν τελέσαι||τᾰς περὶθῦ||μοῦς κᾰτᾰρᾰς. Æsch. S.
c. Th. 721.

Tetram. catal. ᾰ νῆστᾰς||μοῖ φίλδν ᾰχ||θὸς, τὸ δῆ γῆ||ρᾰς αἰεῖ.
Hec. F. 639.

If any other foot of four syllables is joined with a choriambus, the verse is sometimes denominated *Epichoriambic*.

Antispastic Metre.

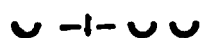
An antispast is composed of an iambus and a trochee (υ | -υ). To lessen the labor of composition, in the first part of the foot any variety of the iambus, in the second, any variety of the trochee is admitted. Hence we get the following kinds of antispast :



Instead of an antispast, an iambic or trochaic syzygy is occasionally used :



The second foot of the iambic syzygy also admits a dactyl :



A *dochmius* consists of an antispast and a long syllable: (υ - - υ -) therefore a simple dochmiac is the same as an antispastic monom. hypercat. *θεῶν ἢ θεᾶν*.

A pure dimeter dochmiac is not of frequent occurrence : the fourth of the following lines is one :

ἄλιμένον τίς ὦς || ἔς ἀντλὸν πέσων
λεχρίδς, ἐκπέση || φίλᾱς κάρδιᾱς
ἄμερσᾱς βίον· || τὸ γάρ ὑπέγγυον
δίκᾱ καὶ θεοῖ||σιν οὐ ξυμπίτνει. Hec. 1010—1013.

Other varieties of the dimeter dochmiac may be found in the chorus in *Æsch. S. c. Th. 79. ed. Blomf.*

ρεῖ πολὺς ὠδὲ λεῶς || προδρῶδος ἱπποτᾱς.
ἄμαχέτου δίκᾱν || ὑδατὸς ὄρυτύπου.
ἄλεῦσατέ βῶα || δ' ὑπὲρ τεῖχεῶν.
τίς ἄρᾱ ῥῦσεται, || τίς ἄρ' ἐπαρκέσει ;
πέπλῶν καὶ στῆφεῶν || ποτ' εἰ μὴ νῦν, ἄμ—φί.
σὺ τ' Ἀρῆς, φεῦ, φεῦ, || Κᾱδμοῦ ἐπὼνῦμόν.
ἐν τέ μᾱχαῖς μᾱκαῖρ' || ἀνᾱσσα πρὸ πῶλεῶς.
ἰὼ τέλειοι || τέλειαι τέ γᾱς : with an iambic syzygy.

Also in *Hec. 681. 684. 688. 689. 690. 693. 702. 703. 707. 708. 709.*

The following verses are also referred to the dochmiac system by Hermann de Metr. L. II. c. xxi. in which the final long syllable is resolved into two short: Eur. Or. 149.

καταγέ, καταγέ, προσίθ', || ἄτρεμας, ἄτρεμας ἰθι·
λογὸν ἀποδός, ἐφ' ὃ τί||χρεὸς ἐμὸ λητέ πῦτέ,
χρὸνιᾶ γάρ πῆσων||ὅδ' εὐνᾶζειται.

Also these, in the second of which a short syllable stands place of the long, by the force of the pause on the vocale: Herc. Fur. 870.

Ὅτι οὕτω, σι ἐν αὐτῷ ἄπο κείναι
 Σὺν αὐτῷ, πολλῶν, ὁ Διὶς ἐκ γόνου.

**A dochmiac is sometimes connected with a cretic, either
re or resolved :**

ἐπαπύλον | ἔδος ἐπὶ ῥύου. Æsch. S. c. Th. 151.
τασδε πῦρ | γούλακῆς πολιν. 154.

A *Pherecratean* verse consists of an antispast and a Bacchius:

αὔρᾱ, πόντῃ|ᾶς αὐρᾱ. Hec. 445.
 τοῖ μὲν γὰρ πῶ|τῇ πυργοῦς
 πᾶνδῆμῖ, πᾶι|ὀμίλῃ
 στεῖχοῦσιν. τῇ|γενῶμαι;
 τοῖ δ' ἐπ' ἄμφῃ|βόλοισιν
 ἰᾶπτουσί | πῶλῖταις
 χερμάδ' ὀκρῇ|ῶεσσᾶν. Æsch. S. c. Th. 282—287.

'hese may also be scanned as choriambics.

Antispastic dim. acat. or *Glyconeus*. This verse admits any kind of antispast in the first place; but in the second only an ambic syzygy:

Δῖος σκηπτρὸν || ἀνᾶσσεταί. Soph. Phil. 140.
 δουλιᾶν ψᾶ||φᾶρᾶ σπόδῳ. Æsch. S. c. Th. 312.
 Τυρῖδον οἰδμαῖ||λίπουσ' ἔβαν. Eur. Ph. 210.

This iambic syzygy sometimes admits a spondee in the second place :

διπαῖσιν νο||ρεῖς ἀλμῆς.
εὐναῖας δε||δεταῖ ψυχᾶ. Eur. Hipp. 149. 159.

Antispastic dim. brachycat. εμοῖ χρῆν ξῦμ||φῶραν. Hec. 627.

dim. hypercat. ἔμοι χρεὴν πῇ || μὲν αὖν γένεσθαι. 628.

κῶπᾱ πῆμπῶ|| μῆνᾱν τᾶλαῖ|| νᾱν. 455.

τᾶλαῖν' οὐκ ἔ||τι σ' ἐμβᾶτεῦ||σῶ. 901.

trim. brachycat. τᾱλαῖναῖ τᾱ||λαῖναῖ κῶραι || Φρυγῶν.
1046.

trim. catal. or hendecasyllable :

ἄθῦρσοι δ' οἷ||ἄ ρῖν δρᾶμὸν||τῆ βᾶκχαῖ. Eur. Or. 1502.

ἦ μᾶτρὸκτῶ||ρὸν αἰμᾶ χει||ρὶ θεῶθαῖ. 824.

ἔτλα καὶ Δᾶ||νᾶᾶς οὐρᾶ||νιὸν φῶς. Soph. Ant. 944.

trim. acat. ἀλλ' ᾠ μοῖρῖ||διᾶ τῖς δὲ||νᾶσῖς δεῖνᾶ. 950.

Pæonic Metre.

A pæonic verse admits any foot of the *same time* as a pæon: viz. a Cretic, a Bacchius, or a tribrach and Pyrrhic jointly: a palimbacchius or third pæon are not often found. The construction of the verse is most perfect when each metre ends with a word.

Dim. brachycat. ὁμῶγᾶμὸς || κύρεῖ. Phœn. 137.

Dim. catal. χαλκὺδέτᾶ || τ' ἐμβῶλᾶ. 113.

Dim. acat. δίοιχῶμέθ', || οἰχῶμέθᾶ. Orest. 179.

δρῶμᾶδῆς ὦ || πτερὸφῶροῖ. 311.

Dim. hypercat. πᾶρᾶ Σῖμουντ || ἰοῖς ὀχῆ||τοῖς. Orest. 799.

θεῶν νῆμέ||σῖς εἰς ἔλε||νᾶν. 1356.

Trim. brachycat. κατὰβῶστρυ||χὸς ὁμᾶσῖ || γῶργος. Phœn. 146.

Trim. catal. βᾶλοιμῖ χρὸ|νῶ φῦγᾶδᾶ | μελέδον. 169.

Versus prosodiacus.

This appellation is given to a verse in which choriambics are mixed with Ionics or pæons.

Dim. acat. ᾠ δῆ λῖνδον | ἦλᾶκατᾶ. Eur. Or. 1429.

νῆμᾶτᾶ θ' ἰ|ἔτῶ πέδῶ. 1431.

Dim. hypercat. μὸλπᾶν δ' ἄπο, | καὶ χῶρῶποι|ῶν. Hec. 905.

μᾶστῶν ὑπὲρ|τῆλλῶντ' ἔσῖ | δῶν. Or. 832.

Trim. brachycat. οὐ προσφῶρὸς | ἀμέρῖῶν | γέννᾶ. Phœn. 132.

Trim. catal. λαῖνέοις | Ἀμφιῶνὸς | ὀργᾶνοῖς. 114.

Trim. hypercat. μέγαλᾶ δῆ | τῖς δυνᾶμῖς | δῖ' ἀλᾶστῶ|ῶν. Or. 1562.

Versus asynarteti.

Hec. 1080. δεῖνᾶ, δεῖνᾶ||πέπὸνθᾶμεν. troch. syz. + iamb. syz.

457. ἐνθᾶ πρῶτῶ||γόνος τῆ φοῖνιξ. troch. syz. + iamb. penthem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or *vice versa*, is termed *periodicus*.

Eur. Or. 1404. αἰλίνον, αἰλίνον||ἀρχάν θανάτον. dact. dim. + anap. monom.

824. ἡ μῆτροκτόνον||αἰμὰ χεῖρὶ θεσθαῖ. dact. dim. + troch. ithyphallic.

Hec. 915. ἐπιδέμνιν ω||πέσοίμ' ἐς εὐνάν. anap. monom. + iamb. penth.

Or. 960. στρατῆλατῶν||Ἑλλάδος πῶτ' ὄντων. iamb. monom. + troch. ithyph.

Phœn. 1033. ἐβῆς, ἐβῆς,||ὦ πτέρουσσά γὰς λῶχευμῆ. iamb. monom. + troch. dim.

Hec. 1083. αἰθέρ' ἡμπτα|μένος οὐρανῖον. troch. monom. + anap. monom.

Phœn. 1525. ἡ τῶν πάροιθεν||εὐγέλιναν ἑτέρως. iamb. penth. + dact. penth., called also *iambelegus*.

Verses, consisting of entirely irregular feet, are termed *polyschemasti*:

Οἰδίποδα | βροτῶν οὐδὲ | ἰά μακάρι, ζω. Soph. Œd. T. 1195.

A *Glyconeus polyschemastus* contains a choriambus in the second foot:

Ἀλεξάνδρος | εἰλαττιᾶν. Hec. 630.

τὶ τοῖς ἀνὼ θέν φρονίμω-

τάτους οἰῶ νους ἐσθρῶ-

μένοῖ τροφαῖς | κηδόμενους

ἄφ' ὧν τε βλάσ τῶσιν, ἄφ' ὧν τ' κ. λ. Soph. El. 1058.

καὶ βῶτηρας | ἱππῶνδρους. Aj. 232.

οὐδὲν ἔλλαϊ|πει γένεας. Ant. 585.

ὦ λιπαροῦ νοῦ θυγάτερ. Phœn. 178.

ἐλθριὸν βῆδ|τᾶν προσαγείς. Med. 989.

Hermann de Metr. L. II. c. xix. defines the following as *dimeter Cretics*, from Eur. Orest. 1415.

προσεῖπε δ' ἄλ|λῶς ἄλ-

λου· πέσων | ἐν φῶβῳ

μὴ τίς εἴ|η δόλος·

κιδέκει | τοῖς μέν ου,

τοῖς δ' ἔς ἀρ|κυστᾶτᾶν

μηχανᾶν | ἐμπλέκειν

παιδά τῇν | Τύνδαριδ' ὅ

μήτροφόν τῆς δράκων.

The same species of verse is found in Æsch. Suppl. 423.

As an exercise for the student, an analysis of the metres in the choruses of the *Hecuba* is subjoined.

στροφή α'. 444—453.

1. *Aūrā, pōntī|ās aūrā*, antisp. dim. catal. or Pherecratean.
2. *ātē pōntō | pōrou̓s kōmī|Zeis*, antisp. dim. hypercat. or periodicus dim. hypercat.
3. *thās ākā|rou̓s ēp' oīd mā | līm nās*, Ion. a maj. trim. brach.
4. *poi mē tān mē|lēān pōreū|seis*; the same as the second line.
5. *tō̄ dou̓ldōv̄|nōs prōs oīkōn* Ion. a maj. dim. acat.
6. *ktētheīō' āphē|ōmaī*; iamb. dim. brachycat.
7. *hē Dōrīdōs | ōrmon aīās* }
8. *hē Phthiādōs, | ēnthā kāllīō-* } as the fifth line.
9. *tōn thā|tōn pātē | ra*; dact. dim. hypercat.
10. *phāsīn | Apī||dānōn | gūās | līpai|veīn*. Versus asynartetus: or antisp. trim. catal.

ἀντιστρ. α'. 454—463.

1. *hē nāsōn, ā|līhrei*
2. *kōpā pēmpō|mēnān tālai|nān,**
3. *oīktrān bīdō|tān ēchōūōn | oīkoīs,*
4. *ēnthā prōtō|gōnōs tē phōī|nīz,*
5. *dāfnā θ' īē|rou̓s ānēsχē*
6. *ptōrthōūs Lāruī | phlā†*
7. *ōdīnōs ā|gālmā Dīās;*
8. *ēyn Dēlīā|sīn tē kou̓raīs,*
9. *Artemī|dōs tē the|ās*
10. *chrūseān | āmpv|kā, tō|zā t' eū|lōgē|ōw;*

στροφή β'. 464—472.

1. *hē Pāllādōs | ēn pōlei,* }
2. *tās kāllīdī|phōī' Athā-* } Ion. a maj. dim. catal.
3. *naīās ēn krō|kēō̄ pēplō̄*, antisp. dim. acat. or Glyconeus.
4. *Zeūzōmaī āp|māti pōlōūs*, prosōdiacus.
5. *ēn daīdālē|aīōi poīkīl-* }
6. *lōūs' ānthōkrō|koīōi pēnāīs,* } Ion. a maj. dim. acat.
7. *hē Tīrānōn | gēnēān,†* anapest. dim. brachycat.

* Observe, that in the first part of the verse, (as in 10.) a fourth epitrite answers to a trochaic dipodia in the strophe: these are commutable: thus in Eur. Hipp. 547. the first line of the strophe *tān mēn Oīchā|līq̄* is answered in the antistrophe by *ō Thēbās ī|ērōn*.

† This line does not correspond with the strophe: a transposition seems necessary: see the note.

‡ Heath terms this line a *Glyconeus polyschematistus*, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.

8. τᾶν Ζεὺς | ἀμφὶπῦ | ρῶ, dactylic dim. hypercat.
 9. κοῖμι|ζεῖ φλόγ|μῶ Κρόνι|δάς; dact. trim. hypercat.

ἀντιστρ. β'. 473—481.

1. ὦ μοῖ τέκε|ῶν ἔμῶν,
2. ὦ μοῖ πᾶτε|ρῶν, χθονὸς θ'
3. ἄ κᾶπνῶ κᾶτ|ἔρεῖπέταῖ
4. τυφθμένᾱ, | δόριλῆπτὸς
5. πρὸς Ἀργεῖ|ῶν· ἔγῳ δ' ἐν*
6. ξεῖνᾱ χθονὶ | δῆ κέκλημαῖ
7. δοῦλᾱ, | λίπουσ' | Ἀσιᾶν†
8. Εὐρῶ|πᾶς θέρᾱ|πνᾶν,
9. ἀλλᾱ|ξᾶσ' Αἰ | δᾶ θᾶλᾱ|μοῦς.

στροφῇ. 627—634.

1. ἔμοι χρῆν ξὺμ|φθρᾶν, antisp. dim. brachycat.
2. ἔμοι χρῆν πῆ|μδνᾶν γένεσ|θαῖ } antisp. dim. hypercat.
3. Ἰδαῖαν ὁ|τῆ πρῶτον ὕ|λᾶν }
4. Ἀλεξάνδρως | εἰλαῖνᾶν Glycon. polyschem.
5. ἔταμέθ', ἀλῖδν | ἐπ' οἷδμᾶ ναῦ|στὸλῆσῶν antisp. trim. cat.
5. Ἐλένας ἐ|κῖ λῆκτρᾱ, τᾶν | κᾶλ- Ion. a min. dim. hypercat.
7. λίσταν ὁ χρῦ|σθφᾶῆς anapest. dim. brachycat.
8. ἀλῖδς αὔ|γαζεῖ. choriamb. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπωδός. 643—651.

1. ἐπὶ δόρι, καὶ | φθνῶ, καὶ ἐ|μῶν epionic a minore.
2. μελᾶθρῶν | λῶβᾱ· anapestic monom.
3. στενεῖ δὲ καὶ | τῖς ἀμφὶ τὸν iamb. dim. acat.
4. εὐρῶν | Εὐρῶ|ταν dactylic penthemimer.
5. Λᾱκαῖνᾱ πδλῦ | δᾱκρῦτὸς ἐν | δδμοῖς κδρᾱ· iamb. trim. acat.
6. πδλίον τ' ἐπὶ | κρᾱτᾱ μᾱτῆρ epionic a minore.
7. τέκνων θᾶνδν|τῶν τῖθῆταῖ Glycon. polyschem.
8. χῆρᾱ δρῦπτῆ|ταῖ τῆ πᾶρεῖ|ᾶν, prosod. dim. hypercat.
9. διαῖμδν δνῦ|χᾱ τῖθῆμένᾱ | σπᾶρᾱγμοῖς. antisp. trim. cat.

στροφῇ α'. 893—901.

1. σὺ μέν, ὦ πᾶ|τρις Ἰλιᾶς, Ion. a min. dim. acat.

We have here a Bacchius answering to an Ionic a maj. in the strophe: verses may be assimilated rather more by making δαῖδᾱλεῖσσι of four syllables only: in which case the Bacchius will answer to an antibacchius.

To reconcile this line with the corresponding one of the strophe, I propose προλιποῦσ'. Musgrave suggests λείπουσ', but the aor. is necessary.

2. τῶν ἄ|πόρθῃ|τῶν πύ|λῃς trochaic hephthem.
3. οὐκἔτι λῆ|ξεῖ· τοῖδ' Ἐλ- choriamb. dim. acat.
4. λαῖῶν νῆφός | ἀμφὶ σὲ κρύπ|τεῖ, prosodiacus dim. hypercat.
5. δόρι δῆ, | δόρι πῆρ|σάν. anapestic penthem.
6. ἄπο δὲ στέ|φαι· ἄν κῆλῶ,|σαι lon. a min. dim. hypercat.
7. πύργων, κᾶτᾶ | δ' αἰθᾶλου lon. a maj. dim. catal.
8. κῆλιδ' οἰκτρὸ|γάτᾶν κῆχρῶ|σαι, } antispastic dim. hypercat.
9. τᾶλαῖν· οὐκἔ|τι σ' ἐμβάτεῦ|σῶ. }

With this compare ἀντιστρ. α'. 902—910.

στροφὴ β'. 911—920.

1. ἐγὼ δὲ πλοκά|μὸν ἀνᾶδέτῳς } iamb. dim. acat.
2. μίτραῖσιν ἔρ|ρύθμιζόμᾶν }
3. χρῦσεων εἰ ὅπ|τρων iamb. penthem.
4. λεῦσσοῦσ' ἄτερ|μὸνᾶς εἰς αὐ|γᾶς, epionic a min.
5. ἐπίδῃμ|νῖδ' ὦς || πέσουμ' | ἐς εὐ|ραν. asynartetus.
6. ἄνᾶ δὲ κῆλᾶδός | ἐμὸλῆ πύλιν. } iamb. dim. acat.
7. κῆλεῦσμά δ' ἦν | λᾶτ' ἄστῦ Τροῖ- }
8. ἄς τὸδ'· ὦ παῖ|δες Ἑλλᾶνων, | ποτὲ epionic a min. brachyc.
or, according to the Schol. antisp. trim. brachyc.
9. δῆ, ποτὲ τᾶν | Ἰλῖᾶδᾶ | σκόπιᾶν choriamb. trim. catal.
an anapestic dim.
10. πῆρσάν· τῆς, ἦξ|ἔτ' οἰ|κοῦς; iamb. hephthem.

With this compare ἀντιστρ. 921—930.

ἐπωδός. 931—938.

1. τᾶν τοῖς Δῖοσκοῦ||ροῖν Ἑλῆνᾶν κᾶσῖν, Ἴ- } asynarteti or iamb.
2. δαῖδ' ὃν τέ βουτᾶν || αἰνὸπαρῖν, κᾶτᾶρᾶ } legi.
3. δίδουσ', | ἐπεῖ· μὲ iambic penthemimer.
4. γᾶς ἐκ πατρῶ||ᾶς ἄπωλῆ|σέν asynartetus: iamb. syzyg
trochaic penthem.
5. ἐξῶκ' ἔσεν τ' οἷ||κῶν γᾶμδς, οὐ γᾶμδς, ἀλλ' as the first.
6. ἄλᾶ|στὸρὸς | τίς οἷ | εὖς· iambic hephthem.
7. ἄν μῆ|τῆ πέλᾶ|γδς ἄλῖ·δ' ἄπᾶ|γᾶγοῖ | πᾶλιν, iamb. trim. i
8. μῆτῆ πᾶ|τρῶδ' ἱ|κοῖτ' ἔς | οἰκόν. Logaedicus.

C O D I C U M I N D E X,

QUOS, AUT AB ALIIS AUT A SE INSPECTOS,

AD HANC FABULAM ADHIBUIT PORSONUS.

Ms. Par. 2712. quæ sunt Brunckii membranæ, a Musgravio, deinde diligentius a Brunckio, collatus.

g. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet tantum 17 versus, 1261—1277.

Variæ lectiones e Ms. notatæ in Aldin. exemplaris margine, quod mecum communicavit vir doctissimus et amicissimus, Carolus Burnei junior.

Ms. Collegii Corporis Christi apud Cantabrigienses, cujus usum mihi humanissime concessere Collegii ejus Magister et Socii.

ut. Bibliothecæ publicæ Cantabrigiensis, notatus Mm. 1. 11.

ut. Excerpta e Ms. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.

Bibliothecæ publicæ Cantabrigiensis, notatus Nn. 3. 13.

Fragmentum Hecubæ in eodem volumine, a versu 712. ad finem, cum E. plerumque consentiēns.

Parisiensis, cujus lectiones quasdam enotavit amicus meus.

Ms. Harleianus 5725. in Museo Britannico.

Harleianus 6300. ibidem.

Regiæ Societatis codex recentior, Kingio optimus vocatus.

Ms. Ayscough. 4952. in Museo Britannico.

N. duo exempla in eodem volumine Bibliothecæ publicæ Cantabrigiensis, notato Nn. 3. 14.

losq. 1. 2. 3. 4. Mss. quatuor Mosquenses apud Beckium.

vel Lib. P. liber impressus in Bibliotheca Parisiensi, cum Mss. collatus, unde varias lectiones exscripsit Musgravius.

Alter Regiæ Societatis codex.

Е К А В Н.

ΥΠΟΘΕΣΙΣ.

Μετά τὴν Ἰλίου πολιορκίαν οἱ μὲν Ἕλληνες εἰς τὴν ἀντιπέραν Τρωάδος Χερ-
ρώνησον καθωρμίσθησαν. Ἀχιλλεὺς δὲ, νυκτὸς ὄραθεις, σφαγῆναι ἡξίου μίαν
τῶν Πριάμου θυγατέρων. οἱ μὲν οὖν Ἕλληνες, τιμώντες τὸν ἥρωα, Πολυξένην,
ἐποσπάσαντες Ἑκάβης, ἐσφαγίασαν. Πολυμήστωρ δὲ, ὁ τῶν Θρακῶν βασιλεὺς,
ἵνα τῶν Πριαμιδῶν Πολύδωρον κατέσφαξεν· εἰλήφει δὲ τοῦτον παρὰ τοῦ Πριάμου
ὁ Πολυμήστωρ εἰς παρακαταθήκην μετὰ χρημάτων. ἀλούσης δὲ τῆς πόλεως,
κατασχεῖν αὐτοῦ βουλόμενος τὸν πλοῦτον, φονεύειν ὄρμησε, καὶ φιλίας δυσ-
τυχοῦς ὠλιγόρησεν. ἐκριφέντος δὲ τοῦ σώματος εἰς τὴν θάλασσαν, τὸ κλυ-
δώνιον πρὸς τὰς τῶν αἰχμαλωτίδων σκηνὰς αὐτὸν ἐξέβαλεν. Ἑκάβη δὲ τὸν
νεκρὸν θεασαμένη ἐπέγνω· κοινωσαμένη δὲ τὴν γνώμην Ἀγαμέμνονι, Πολυ-
μήστορα σὺν τοῖς παισὶν αὐτοῦ ὥς ἐαυτὴν μετεπέμψατο, κρύπτουσα τὸ γε-
γονός, ὥς θησαυροὺς ἐν Ἰλίῳ μηνύσῃ αὐτῷ. παραγενομένου δὲ τοὺς μὲν υἱοὺς
κατέσφαξεν· αὐτὸν δὲ τῶν ὀφθαλμῶν ἐστέρησεν. ἐπὶ δὲ τῶν Ἑλλήνων λέγουσα,
τὸν κατήγορον ἐνίκησεν. ἐκρίθη γὰρ οὐκ ἔρχειν ὁμότητος, ἀλλ' ἀμύνασθαι τὸν
κατάρξαντα.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

ΕΚΑΒΗ.

ΧΟΡΟΣ *αἰχμαλωτίδων γυναικῶν.*

ΠΟΛΥΞΕΝΗ.

ΟΔΥΣΣΕΥΣ.

ΤΑΛΘΥΒΙΟΣ.

ΘΕΡΑΠΙΑΝΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΟΛΥΜΗΣΤΩΡ *καὶ οἱ παῖδες αὐτοῦ.*

ΕΚΑΒΗ.

Εἰδὼλ. ἮΚΩ, νεκρῶν κευθμῶνα καὶ σκότου πύλας
 λιπῶν, ἵν' Αἰδῆς χωρὶς ᾧκισται θεῶν,

1. "This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. *Adsum atque advenio Acherontis vix via alta atque ardua*. Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Æschines had been guilty of a wrong pronounciation. Aristophanes openly ridicules it, in Athen. xi. p. 551. B. Καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας Ἔτλη κατελθεῖν, more covertly, iii. p. 112. F. Ἦκω Θεαρῶνος ἀρτοπώλιον Λιπῶν, ἵν' ἐστὶ κριβάνων ἰδῶλια. (Thus Toup, *Emend. ad Suid.* P. i. p. 15., correctly; for the edition of Aldus has, Θεαρῶν, vs. Æ.) Menippus in Lucian's *Necyomantia*, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the *Christus Patiens*, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1508.; this and the following, 2021. 2022." Porson.

"Ἦκω has regularly the signification of a past action, of the perfect, not *I come, am in the act of coming*, but *I am come, I am here, adsum*, as ἐλήλυθα, and the imperf. ἤκων answers to the plusq. perf. Herod. vi. 100, Αἰσχί-

νης—φράζει τοῖσι ἤκουσι τῶν Ἀθηναίων πάντα τὰ παρεόντα σφι πρήγματα, *to those who were come. Comp. 104. viii. 50. 68.* Thus Aristoph. *Plut.* 281. uses ἤκει for ἀφίκεται, v. 265." Matth. Gr. Gr. § 504, 2. Dawes M. Cr. 49.

κευθμῶνα. Cf. Soph. *Antig.* 818. Ἐν τῷδ' ἀπέρχῃ κεῦθος νεκίων. II. X. 482. Νῦν δὲ σὺ μὲν Αἰδῶς δόμους, ἐπὶ κεῦθεσι γαλήνῃ, Ἔρχεαι. Eur. *Alc.* 125. προλιποῦσ' Ἦλθεν Ἰδρας σκοτίου Αἰδῶς τε πύλας. Compare the opening lines of the *Troades* and the *Bacchæ*.

2. ᾧκισται. See the note on Eur. *Med.* 6. respecting the propriety of inserting the *vota* in the text instead of writing it under. The latter method Porson attributes to the 13th century. "Those who have paid attention to the investigation of various readings are aware how frequently N and H are interchanged. *Archestratus*, in Athen. vii. p. 305. E. καὶ ἰσόχρυσος ἔστι: Eustathius, in quoting him on Od. T. p. 1872, 17—706, 8. reads ἔνι. Again in Athen. xiii. p. 599. D. critics have correctly changed πορφυρένι into πορφυρένι. Pratinas, *ibid.* xiv. p. 622. C. (as I infer from p. 624. F.) Ζοί, Βάκχε, τάνδε μοῦσαν ἀγλαΐζομεν, Ἀπλοὺν ρυθμὸν χέοντες αἰόλα μέλει, Καὶ μὲν ἀπαρθέεντον οὔτι ταῖς πάροις κεχρήμεθα πανάδασιν, ἀλλ' ἀκήρατον

Πολύδωρος, Ἐκάβης καὶς γεγώς τῆς Κισσέως,
 Πριάμου τε πατρός· ὃς μ', ἐπεὶ Φρυγῶν πόλιν
 κίνδυνος ἔσχε δορὶ πεισεῖν Ἑλληνικῶν,
 δίσσας, ὑπεξέπεμψε Τρῳϊκῆς χθονὸς
 Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
 ὃς τὴν ἀρίστην Χερσονησίαν κλάκα
 στείρει, Φίλιππον λαὸν εὐθύγων δορί.
 πολὺν δὲ σὺν ἰμοὶ χρυσὸν ἐκπέμπει λάθρα
 πατῆρ, ἵν', εἴ ποτ' Ἰλίου τείχη πέσοι,
 τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου.

Κατάρχομεν τὸν ὕμνον. Since the Ms. A. gives κεχρημενανωδαῖσιν, read, Καὶ νῦν ἀπαρθενεν τὸν ὅτι ταῖς πᾶρος κεχρημεναν ὡδαῖσιν. Put the second verse into a parenthesis, and join μαῦσαν καινάν, κ. τ. λ. In the end of book xv. p. 701. F. the same Mss. gives the following words: δῖμυξον δὲ λύχρον εἶρηκε φιλυλλίως σὺ καὶ θρυαλλίδ' ἠδενί. Whence we obtain a perfect trochaic: Καὶ λύχρον δῖμυξον οἶσιν, καὶ θρυαλλίδ', ἦν δέημ. Porson. See 481.

3. "Homer, II. II. 718. makes Hecuba the daughter of Dymas not Cisseus. Virgil follows Euripides, *Æn.* x. 705. The other Latin poets Virg. l." Porson. Not Ovid: *Met.* xiii. 620. Ergo alius latrasse Dymantidu flebile visum.

6. ὑπεξέπεμψε: Virg. *Æn.* iii. 49. Hunc Polydorum aut quoddam compondere magno Infelix Priamus fur-
tum mandarat alendum Threicio regi, cum jam diffideret armis Dardaniæ, cingique urbem obsidione videret. Ovid *Met.* xiii. 430. Est, ubi Troja fuit, Phrygiæ contraria tellus, Bistonius habitata viris. Polymestoris illic Regia dives erat, cui te commisit alendum *Clam*, Polydore, pater, Phrygius-que removit ab armis.

8. "Aldus and Mss. have Χερσονησίαν both here and in v. 33. But since the tragedians never use *pp* for *ps* nor *ττ* for *σσ*, I have restored the other form, after Brunck and Beck. Thus

in v. 270. Aldus has *ἦντον*, although in v. 322. he preserves the proper form *ἦσσον*." Porson.

9. δορί, with a scripta: Eur. Hipp. 979. *ἥς ἐμὸν κρατεῖ δόρυ*. Justin *xliii.* 2. Per ea adhuc tempora Reges hastas pro diademate habebant, quam Græci σκήπτρα dixerunt: nam et ab origine rerum pro Diis immortalibus veteres hastas coluere: ob cuius religionis memoriam adhuc Deorum simulacris hastæ adduntur. Festus. Hasta olim summum armorum imperium significabat: neque vero tantum imperium militare, sed et *summam etiam in civibus auctoritatem* hasta communiter designavit.

10. ἐκπέμπει, ἵν' εἴη. "The optative in certain combinations is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in the Latin also, the conj. imperf. follows the present." Matth. Gr. Gr. § 518.

12. μὴ σπάνις, no want, i. e. abundance: Orest. 931. Ὡς τῆς γε τόλμης οὐ σπάνις γενήσεται: thus Hipp. 193. Δι' ἀπειροσύνην ἄλλον βίον, Κοῖν ἀπόδειξιν τῶν ἐπὶ γαίας, where οὐκ ἀπόδειξιν stands for κάλινψιν: see Monk's note. Kidd on Dawes M. Cr. p. 226. Thus Spencer, Hymn of Love: "How falls it then that with thy furious fervour Thou dost afflict as well the not-deserver, As him that duth thy lovely heats despise?"

ατος δ' ἦν Πριαμιδῶν· ὃ καί με γῆς
 ἔειπεμψεν· οὔτε γὰρ φέρειν ὅπλα,
 ἔγχεος οἷός τ' ἦν νέω βραχίονι. 15
 μὲν οὖν γῆς ὄρεθ' ἔκειθ' ὀρίσματα,
 γοι τ' ἄθραυστοι Τρωϊκῆς ἦσαν χθονός,
 τῆρ τ' ἀδελφός οὐμός ηὐτύχει δορί,
 ὥς παρ' ἀνδρὶ Θρηκί, πατρώω ξένω,
 ραῖσιν, ὥς τις πτόρεθος, ηὐξόμην τάλας. 20
 δὲ Τροία θ', Ἐκτορός τ' ἀπόλλυται
 γῆ, πατρώα θ' ἑστία κατεσκάφη,

δ appears capable of being
 as in the Schol. Baroco. by
 νεώτατον, quæ res scilicet.
 understand it for δὲ δ. The
 might be removed by adopting
 ag δ of the Harl. Mss.; which
 found in the Mss. Cant. and
 δ and δ Schol. in M. I do
 that δ and δ are sometimes
 δ and δ δ, but the former
 mion I consider as preferable
 ace. Suppl. 163. Εὐφυχίαν
 ἀντ' εὐβουλίαν, "Ὁ δὴτι πολ-
 στρατηλάτας: where δ re-
 σπεύδειν εὐφυχίαν ἀντ' εὐ-
 Irb. A. 469. Γῆμας δ Πριάμου
 μὲ εἰργασται τάδε: Markland
 judiciously given δ for δς,
 μαι Πάριν." Porson. Phæn.
 νοῦν πρὸς αὐτὸν οὐκ ἔχων,
 "Ὁ καὶ νιν ἔσφηλ". But
 explanation is very forced
 only for δὲ δ, wherefore: as
 150. δ καὶ δεδοικα μὴ σκο-
 δς θεοί. 270. δ καὶ δεδοικα,
 φύων ἔσω λαβόντες οὐ μεθίσ-
 χροά.
 σματα. Schol. ἀντὶ τοῦ οἱ
 περιορισμὸς γὰρ τῆς ἐν τῇ πό-
 πύργοι ὥστε τῆς γῆς ὀρίσ-
 τὸ, πύργοι Τρωϊκῆς χθονός,
 μιν. δτι δὲ ἐστὶ ταῦτόν, μαρ-
 ἔπει δὲ Τροία—"δ ἐπεφερε
 ῥῶα, δηλῶν ὡς ταῦτοσήμαντά
 pr. 1457. "Ὁ κλείν' Ἀθηνῶν,
 θ' ὀρίσματα. See below 1190.
 thus: while the boundaries

of the country remained undisturbed:
 ἔκειτο for ἦν: as Herod. vii. 198. ἄλ-
 λος ποταμὸς, τῷ ὀνόματι κεῖται Δύ-
 ρας.

20. "An imitation of Homer, δ δ
 ἀνέδραμεν ἔρπει ἴσος." Porson.

21. "ἀπόλλυται. Thus Brunck's
 membra, a Ms. in the Cambridge
 University Library (which I have else-
 where denoted by M.), Thomas Ma-
 gister in Ψυχῇ, Eustathius on Il. E. p.
 545, 29=413, 50. A. 850, 52=790,
 38. N. 958, 59=939, 23. N. B. The
 first number refers to the page of the
 Roman edition, the second to that of
 the Basil. Aldus and others have
 ἀπώλετο. But the tragedians so fre-
 quently employ different tenses, that
 such variations appear to have been
 the result of design." Porson. Cf. 25.
 27. 206. Virg. Æn. vi. 53. Ovid. Met.
 xii. 434.

22. "In the adj. πατρώα is con-
 tained the subst. πατήρ, to which
 αὐτὸς refers. An instance very
 similar is supplied by Sophocles,
 Trach. 259. ἔρχεται πόλιν τὴν Εὐ-
 ρυτείαν· τόνδε γὰρ μεταίτιον Μόρου
 βροτῶν ἔφασκε τοῦδ' εἶναι πάθον.
 Rather different is the idiom which is
 often found in other places; for in-
 stance in Isocr. Panath. p. 273. A. B.
 τῆς δὲ ἡμετέρας ἐτι βασιλευσαμένης, ἐφ'
 ᾧ καὶ πόλεμοι πλείστοι, καὶ κίνδυνοι
 μέγιστοι συνέβησαν. The Latins have
 also imitated this construction. Pa-
 cuvius in the tragedy of Teucer,

αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει,
 σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μισαιφόνου,
 πτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν 25
 ξένος πατρῷος, καὶ πτανῶν ἐς οἶδμ' ἄλως
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.
 κεῖμαι δ' ἐπ' ἅκταις, ἄλλοτ' ἐν πόντου σάλα,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 ἄκλαυστος, ἄταφος· νῦν δ' ὑπὲρ μητρὸς Φίλης 30

quoted by Cic. de Orat. ii. 46. Neque patrum ad aspectum ex veritus, quum pietate exacta indigem Liberum la cerasti, orbaati, extincti." Porson. Other instances are given by Matth. Gr. Gr. § 435. Thus also perhaps Sop h. Antig. 410. may be understood: Καθήμεθ' ἄκρων ἐκ πάγων ὑπὸ νημοί, Ὅσμην ἄπ' αὐτοῦ μὴ βάλοι, sc. ὁ ἄνεμος, contained in ὑπὸ νημοί.

23. "αὐτὸς τε Aug. i. 2." Porson. On the death of Priam, see Virg. Æn. ii. 550.

πίτνει. This form is condemned by Elmsley in the following note on Eur. Heracl. 77. "Πιτνῶ verbum circumflexum esse statuerunt grammatici, cujus aoristus esset ἐπιτνων. Hinc passim apud Euripidem reperias πιτνῶ, εἰς, εἴ, οὔσι, εἶν, ὦν, ὦν, οὔσα, οὔτες, ὄντες, et similia; nunquam πίτνω, εἰς, εἰ, οὔσι, εἶν, ὦν, οὔσα, οὔτες. Diversæ sunt ejusdem verbi formæ πίτνω et πίτνω, ut μένω et μίμνω. Veram scripturam ab Heathio propositam, celato Heathii nomine adoptavit Brunckius ap. Soph. Œd. Col. 1754. Ὁ τέκνον Αἰγέως, προσπίτνομέν σοι. Quod paulo ante in eadem fabula 1732. legitur, ἐπιτνε, præteritum imperfectum est. Apud nostrum Suppl. 691. πιτνόντων participium esse præsentis temporis ostendunt alia duo participia in eadem sententia, ἐκκυβιστόντων et λειπόντων." See Med. 54. 859. 1202. In v. 150. Elmsley objects also to πίτνουντες as not a tragic form.

25. Homer Il. T. 407. ascribes the death of Polydorus to Achilles: Ἀνδρᾶ

δ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον Πριαμίδην, τὸν δ' οὔτι πατὴρ εἶασκε μείχεσθαι, Οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο. It is to be observed also that Virgil differs from Eurp. respecting the disposal of the corpse of Polydorus: iii. 45. Nam Polydorus ego: hic confixum ferrea texit Teletum seges, et jaculis increvit acutus. Ovid coincides with Virgil, Met. xii. 437. Et, tanquam tolli cum corpore crimina possent, Exanimum e scopulo subjectas misit in undas.

27. μεθῆχ' ἵν'—ἔχῃ. "Frequently the conj. is used, although the preceding verb be in the time past, viz. when the verb, which depends upon the conjunction, shows an action which is continued to the present time; Il. E. 127. Ἀχλὺν δ' αὖ τοι ἄπ' ὀφθαλμῶν ἔλουν, ἢ πρὶν ἐπῆεν, Ὅφρ' εἴδ' ἰνὼσκει ἡμῶν θεὸν ἠδὲ καὶ ἄνδρα, because at the time at which Minerva is speaking, ἰνὼσκειν is a consequence still continuing of the past action ἀφαιρῆν ἀχλύν. Comp. Æsch. Pr. 462. Choeph. 730." Matth. Gr. Gr. § 518.

28. "Ἄλλοτε is similarly suppressed in Soph. Trach. 11. Φοινῶν ἐναργὴς ταῦρος, ἄλλοτ' αἰόλος Δράκων ἐλκτέας ἄλλοτ' ἀνδρείῳ κίτει Βούπρωρος." Porson. Apoll. Rh. iii. 297. ἀπαλὰς δὲ μετετραπῆτο παρειὰν, Ἐς χλῶν, ἄλλοτ' ἱερύβος. Τὸν τῶς is omitted in v. 19. τόσσον in v. 56. See Porson on Orest. 891.

29. διαύλοις κυμάτων, reciprocal fluctibus, the ebb and flow. See Biont. Gloss. on Æsch. Ag. 335.

30. ἄκλαυστος, ἄταφος. Od. A. 66.

κάβης αἴσσω, σῶμ' ἐρημάσας ἐμὸν,
 ἰταῖον ἤδη φέγγος αἰωρούμενος,
 οὐπερ ἐν γῇ τῆδε Χερσονησία
 ἴτης ἐμὴ δύστηνος ἐκ Τροίας πάρα.
 ἴντες δ' Ἀχαιοὶ, ναῦς ἔχοντες, ἥσυχροι
 σσους', ἐπ' ἀπταῖς τῆσδε Θρηκίας χθονός.
 Πηλέως γὰρ παῖς, ὑπὲρ τύμβου Φανίης,
 ἰτίσχ' Ἀχιλλεύς πᾶν στράτευμ' Ἑλληνικὸν,

35

ἐκλαυστον, ἔθαστον, ἰὼν ὑπὲρ
 πειν. Soph. Antig. 29. Ἐὖν
 ἔσαστον, ἄταφον, οἰωνοῖς γλυκύν
 ἦν. Virg. Aen. xi. 372. inha-
 βetaque turba.

* Αἴσσω being generally a di-
 in the Attic poets, Pierson on
 p. 301. prefers ἀναίσσω. But
 passages are adverse: Aesch.
 70. "Ἡ" ἀπόσσω ξὺν φυγῇ:
 Hec. A. 12. Τί δέ σὺ σσηνῆς
 ἔσσεις; Rather therefore than
 use places with Pierson, let us
 little license to poets." Porson.
 position ὑπὲρ applied to ghosts
 &, flitting in the air, occurs
 7. 91. Orest. 667.

* Τριταῖον φέγγος, a strange,
 not unusual expression, for the
 τρίτον. Euripides supports
 by another instance, Hipp.
 ὅς δ' οὐ, τριταῖαν γ' οὐδ' ἔστος
 (where see Monk.) It is sin-
 at this very expression, τριταῖαν
 is used by the Scholiast on
 Diosem. 57. p. 99. a. ed.
 The author of the Christ. Pat.
 a line in view, 1779. 2016."

Τριταῖος ἤδη αἰωρούμενος
 have been correct. See
 m. Lex. N. T. v. Τεταρταῖος.
 (this form imply in themselves
 tion of time, and require no
 adjunct as φέγγος or ἡμέρα.
 Id. E. 206. πεμπταῖοι δ' Ἀλγυν-
 ὄμεθα, after an interval of five
 But τρίτον φέγγος αἰωρούμενος
 not be the same as τριταῖον φ.
 former wou'd merely imply
 about on this third day, but

the latter for three whole days, three
 days successively. See Class. Journ.
 No. LXXX. p. 344.

35. ἔχοντες for κατέχοντες, putting
 in to shute, resting at anchor: Herod.
 vi. 95. Παρὰ τὴν Ἑπειρὸν ἔχον τας
 νέας sometimes ναῦς is omitted: Thuc.
 ii. 25. σχόντες τῆς Ἠλείας ἐς Φειάν.

ἥσυχροι θάσσουσι, for μένουσι, as 10
 895. Bacch. 622. ἥσυχροι θάσσων Hel.
 1090. ἥσυχροι καθύμεθα, Soph. Aj. 325.
 ἥσυχροι θακῶ.

37. ὑπὲρ τύμβου. Virgil, Aen. vi.
 322. represents this tomb as being in
 Troy: O felix una ante alias Priameia
 virgo, Hostilem ad tumulum Troja sub
 moenibus alius Jussa mori! Ovid. Met.
 xiv. 442. coincides with Euripides, in
 fixing it in Thrace.

38. 39. "στράτευμ' εὐθύνοντας, as
 Julian, Or. i. p. 29. A. ἀκμήτας τὸ
 στράτευμα: where Petavius would read
 τοὺς στρατιώτας: without necessity,
 as Wyttenbach shows from another
 passage p. 24. A. ταῦτα δρῶντες τὸ
 στράτευμα, in Bibl. Crit. vol. iii. part
 ii. p. 35. Editions and Mss. have also
 εἰραλίαν, which later editors have
 corrected, at the suggestion of Dawes
 p. 196. ed. Burgess, who remarks that
 it is not an Attic form." Porson. See
 Phoen. 3. "A noun collective in the
 singular and feminine, or neuter, is
 often accompanied by the adj. in the
 plural and masculine: Aesch. Ag. 588.
 Τροίην ἐλόντες δὴ τότε Ἀργείων στό-
 λος." Matth. Gr. Gr. § 434. l. b.
 See below 886. 889. Luke iv. 13. Πλη-
 θος στρατιᾶς οὐρανοῦ, αἰνούμενων τὸν
 Θεόν. Eur. Heracl. 800. Ἐπεὶ γὰρ ἄλ-

πρὸς οἶκον εὐθύνοντας ἐναλίαν πλάτην
 αἰτεῖ δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην 40
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
 καὶ τεύξεται τοῦδ', οὐδ' ἀδώρητος φίλων
 ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
 θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι.
 δυοῖν δὲ παῖδοιν δύο νεκρῶ κατόψεται 45
 μήτηρ, ἐμοῦ τε, τῆς τε δυστήνου κόρης.
 Φανήσομαι γὰρ, ὡς τάφου τλήμων τύχῳ,
 δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ
 τοὺς γὰρ κάτω σθένοντας ἐξητησάμην
 τύμβου κυρῆσαι, κεῖς χέρας μητρὸς πεσεῖν. 50
 τοῦμόν μὲν οὖν, ὅσονπερ ἤθελον τυχεῖν,

λήλοις ὀπλίτην στρατὸν Κατὰ στόμ'
 ἐκτείνοντας ἀντετάξαμεν. Soph. Phil.
 356. Æsch. Prom. 803. Grammarians
 call this the Σχήμα σολοικοφανές, or
 πρὸς τὸ σημαίνόμενον.

41. "λαβεῖν all the Edd. and Mss.
 with which I am acquainted. Yet
 λαχεῖν seems better. Λαχεῖν γέρας is
 found in Homer Il. Δ. 49. Ω. 70. A
 poet in Porphyry, de Abst. ii. 58.
 ὅστις ἐλπίζει θεοὺς Χαίρειν ἀπαρχαῖς
 καὶ γέρας λαχεῖν τόδε. Soph. Aj. 825.
 ΑΙΤΗΣΟΜΑΙ δέ σ' οὐ μακρὸν ΓΕΡΑΣ
 ΛΑΧΕΙΝ. Thus Aldus and the old
 editions and the best Mss. Triclinius
 has adopted λαβεῖν, which is found in
 the margin of the second Florentine
 ed. 1547. Not that I deny that λαβεῖν
 γέρας is good Greek, and even used
 by the tragedians, as in Andr. 585.
 Neoptolemus ἔλαβε γέρας, viz. An-
 dromache. But this is not to the point.
 For he received her, ἔλαβεν ἐξαίρετον,
 Tro. 276. as Agamemnon Cassandra
 251. The other chiefs drew lots." Por-
 son. But since, as Schæfer remarks,
 λαχεῖν γέρας signifies *to obtain by*
drawing lots, λαβεῖν γέρας *to receive*
under any circumstances, the inference
 seems to be that γέρας λαβεῖν is the
 better reading. Cf. Iph. T. 243. θεῶ

φίλον πρόσφαγμα καὶ θυτήριον Ἀρτί-
 μιδι.

43. ἡ πεπρωμένη, understand μοῖρα
 or τύχη. Eur. El. 290. πεπρωμένη
 γὰρ μοῖραν ἐκπλήσας φόβου: Alc. 711.
 καὶ ζῆν παρελθὼν τὴν πεπρωμένην
 τύχην.

44. "Thus Brunck from the mem-
 branæ, which is more metrical than
 the reading in Aldus and edd. gene-
 rally: τὴν ἐμὴν τῇδ' ἡμέρᾳ. Thus
 also the Ms. in the public library at
 Cambridge (Cant.) had at first; but
 now that commonly received." Por-
 son.

49. αἰτέω, *to ask*, ἐξαίτέω, *to succeed*
in asking: as φεύγω and ἐκφεύγω,
 Phœn. 1231.

51. ὅσονπερ ἤθελον τυχεῖν, for ὅσον-
 περ. "These verbs (τυγχάνω, λαγχά-
 νω, κυρέω, etc.) are very often con-
 strued with the accus.: τυγχάνω.
 Soph. Œd. T. 598. Eur. Or. 676. τὸ
 δ' αὖ δύνασθαι παρὰ θεῶν χρηῖσθαι τυχεῖν.
 Med. 756. τυχοῦσ' ἂ βούλομαι: and
 in the sense of *to attain*, Il. E. 582.
 With λαγχάνειν the accus. is more
 common than the gen. Soph. El. 751.
 στρατὸς—ἀνωλόλυξε τὸν νεανίαν, οἱ
 ἔργα δρῶσας, οἷα λαγχάνει κακὰ: (Eur.
 Hec. 41.)—κυρέω, Æsch. S. c. Th

ἔσται· γεραιᾷ δ' ἐκποδὼν χωρήσομαι
 Ἐκάβη· περᾶ γὰρ ἦδ' ὑπὲρ σκηνὴν πόδα
 Ἀγαμέμνωνος, φάντασμα δειμαίνουσ' ἐμόν.
 Φεῦ. ὦ μῆτερ, ἥτις ἐκ τυραννικῶν δόμων
 δούλειον ἡμᾶρ εἶδες, ὡς πρᾶσσεις κακῶς,
 ὅσον περ εὖ ποτ' ἀντισηκώσας δέ σε
 φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.
 ἄγετ', ὦ παῖδες, τὴν γραῦν πρὸ δόμων,
 ἄγετ' ὀρθοῦσαι νῦν ὁμόδουλον,
 Τρωάδες, ὑμῖν, πρόσθε δ' ἀνάσσαν·
 λάβετε, φέρετε, πέμπειτ',
 αἰείρετέ μου δέμας,

55

60

κακῶς οὐ κεκλήσθαι βίον εὖ κυρήσας, specially in the sense of *to meet with*, *id.* Eur. Hec. 693=690. Rhes. 697." Matth. Gr. Gr. § 363. change of construction is most frequent with a neuter plural: 282. εἰς ἃ μὴ χρεῶν. Soph. Oed. C. 1. αἰτεῖς ἃ τεύξει, although this example may also be explained on the triple of attraction.

Thomas Magister. Ἐκποδὼν τῷ ἐγένετο κρείττον, ἢ ἐκποδὼν τοῦ ε. Εὐριπίδης ἐν Ἐκάβῃ—γεραιᾷ ποδὼν χωρήσομαι Ἐκάβῃ. By this seems to imply that ἐκποδὼν is followed by a dat. of the person: Puer. τυράννοις ἐκποδὼν μεθίστασο. A dat. of the thing is very usual: Phœn. Med. 1219. also a dat. Orest.

55. The pronoun εἶδε is generated on the appearance of a new actor on the stage, and has the force of εἶδε or δεῦρο. See Elmsley *ur.* Heracl. 81. Munk Alc. 137. ἀπὸ for ὑπὸ, King's correction, I too hastily adopted. Musgrave conjectures πρὸ, but since some have σκηνὴν, he prefers ὑπὲρ νῦν, i. e. ultra, as ὑπὲρ τέρεμνα L. 1365. Therefore I have added ὑπὲρ on his conjecture, σκηνὴν the authority of the Mss. Cant. M. although σκηνῆς is defensible."

Porson. Cf. 659.

περᾶ—πόδα. Verbs neuter signifying motion are frequently followed by an accus.: see below 1054.

55. "When φεῦ, εἰς, ἔα, and similar interjections, are independent of the verse, I put a full stop after them; when they form part of the verse, a smaller one or none at all." Porson.

56. πρᾶσσεις κακῶς, you fare ill: ποιεῖς κακῶς, you act ill.

57. ἀντισηκώσας—τῆς πάροιθ' εὐπραξίας, *inveca* being understood; or the construction may be: σηκώσας ἀντὶ τῆς πάρ. εὐπρ., having made an equipoise, a balance (of εἶναι) equal to your former good fortune. See Blomfield's Gloss. on Æsch. S. c. Th. 443. The substantive ἀντισήκωσις, *equipoise*, is found in Herod. iv. 50.

60. "τὴν ὁμόδουλον νῦν Aldus and several Mss. Later editors have rejected νῦν: but since νῦν and πρόσθε are properly in opposition to each other, I have rather expunged the article as useless. The Mss. Aug. 1. 2. L. it is true omit νῦν: but improperly. In v. 797. Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν· Εὐπαις ποτ' οὔσα, νῦν δὲ γραῦς, ἔπαις θ' ἔμα. Andr. 65. Ὡ φιλότατ' ἐξόνδουλε· σύνδουλας γὰρ εἴ τῃ πρόσθ' ἀνάσσει τῇδε, νῦν δὲ δυστυχίῃ." Porson.

63. "Aldus and some Mss. αἰείρατε.

γεραιᾶς χειρὸς προσλαζύμεναι
 καὶ γὰρ σκολιῶ σκίπωνι χερὸς
 διερεϊδομένα, σπείσω βραδύπουν
 ἤλυσιν ἄρθρων προτιθεῖσα.
 ὦ στεροπὰ Διός, ὦ σκοτία Νύξ,
 τί ποτ' αἶρομαι ἔννυχος οὔτα
 δείμασι, φάσμασιν; ὦ πότνια Χθών,
 μελανοπτερύγων μάτερ ὀνείρων,
 ἀποπέμπομαι ἔννυχον ὄψιν,
 ἂν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην,
 ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων
 εἶδον, φοβεράν ὄψιν,
 ἔμαθον, ἐδάην.

In B, μου δέμας is omitted; δέμας in Aug. 2. Mosq. 4. and in King's ed. In the next line γεραιᾶς R. and Eust. on Il. B. p. 249, 39=189, 19. But γραιᾶς would be smoother." Porson. See 274. The middle syllable of γεραιᾶς is frequently short in anapestic or choral metres; see Med. 133.

65. "Ald. and some Mss. have σκίπωνι, a frequent error. But the Ms. Aug. 2., Brunck's membr., those marked C. R., Hesychius as referred to by Brunck, and Eustathius on Il. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have σκίπωνι. The words of Hesychius are these: Σκίπων· βακτηρία, ῥάβδος. σκίπωνι χερὸς· βακτηρία χερὸς. Σκίπωνι Cant. with μ written under." Porson. Musgrave observes that the epithet σκολιὸς is not applicable to a stick, which would be straight, not crooked; and that therefore the words σκολιὸς σκίπων denote metaphorically the arm bent for the purpose of affording support instead of a staff. By σκολιὸς σκίπων however may perhaps be merely signified, as Cicero has expressed it, *de Divin.* 1. 17. *Incurvum, et leviter a summo inflexum bacillum.*

69. "αἶρομαι Ald. αἶρομαι Harl. and the greater number; others αἶρομαι:

αἶρομαι" Cott." Porson. Why am I thus excited, disturbed? αἶρομαι has this sense in Soph. Trach. 215.

70. "Nor would be with more propriety termed the mother of dreams, than Terra. It might appear therefore that the clauses ὦ πότνια Χθών, ὦ σκοτία Νύξ should be transposed. For although the common reading is cited by the Scholast on Aristoph. Ran. 1366. Eustathius on Il. B. p. 173, 16=131, 23. Od. T. 1877, 53=713, 49. yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms δούσανον ὄνειρον—μελαίνης νυκτὸς παῖδα. But no change is necessary. Iph. T. 1271. νυχία χθών ἐτεκνώσατο φάσματ' ὀνείρων. The Scholast absurdly explains στεροπὰ Διός, the light of day, for the sake of producing an antithesis." Porson.

72. ἀποπέμπομαι, I send away from myself with horror, I shudder at, abhor, I deprecate the omen attached to my vision. The word occurs in Rhes. 906. Cf. 95.

74. "Thus the edd. of King and Brunck for Πολυξείνης." Porson. On Ionic forms in the tragedians, see the conclusion of Porson's preface. ἀμφὶ about, for περὶ, de, quod attinet ad Matth. Gr. Gr. § 583. a.

ὦ χθόνιοι θεοὶ, σώσατε παῖδ' ἐμὸν,
ὅς μόνος, οἴκων ἄγκυρ' ἄτ' ἐμῶν,
τὴν χιονώδη Θρήκην κατέχει,
ξείνου πατρὶου φυλακαῖσιν.

80

ἔσται τι νέον·

ἥξει τι μέλος γοερὸν γοεραῖς.
οὔ ποτ' ἐμὰ φρενὶ ὧδ' ἀλίσστος
φρίσσει, ταρβεῖ.

ποῦ ποτε θείαν Ἑλένου ψυχάν,
ἢ Κασάνδραν ἐσίδω, Τρωάδες,
ὥς μοι κρίνωσιν ὀνείρους;

85

1. "The common reading is ἄγ-
τ', the conjunction being inele-
gantly inserted. At Reiske's sugges-
tion, I have adopted a different punc-
tion. The Ms. J. has ἄγκυρ' ἔτ',
it does not satisfy me. The sense
*Qui solus superstes familiae meae,
et anchora ejus, Thraciam nivalem
tenet.* To this passage, as the same
remarks, the article in Suidas
is: Χαλάσω τὴν ἱερὰν ἄγκυραν.
ἡ μεταφορικῶς ἀπὸ τῶν νηῶν, ἡ
ἀλεια. ὡς Σοφοκλῆς ἐν Φαίδρῳ, καὶ
πιδίῃ ἐν Ἑκάβῃ. The line of
Hecuba is given in Brunck's Lex.
p. 47. 'Αλλ' εἰσι μητρὶ παῖδες
ῥαι βίου. I have edited πατρὶου,
though every copy has πατρός. For
the Attics use πατήριος and πα-
τριος indiscriminately, why should we
necessarily have recourse to poetic
usage? See below 1098." Porson.
Hel. 235. "Ἀγκυρα δὴ μου τὰς
ὥς ᾗχει μόνῃ. Πόσιν ποθ' ἥξειν καὶ
καλλὰ κακῶν. See note on 280.
1. τι νέον, a common expression in
tragedians to express some cala-
mity: Soph. Ant. 242. δηλοῖς δ' ὥς τι
παντὶ νέον. See below 179. From
ἔπος appears to be the ellipse:
fresh intelligence.

2. γοερὸν γοεραῖς: 159. δειλαία
καίου γῆρας: cf. 206, 209. Such
allusions add to the pathos.

83. οὔ ποτ' ἐμὰ φρενὶ ὧδ' ἀλίσστος
φρίσσει, is never wont to be in such a
state of incessant horror. Il. Π. 549.
μηδ' ἀλίσστος ὀδύρεο σὸν κατὰ θυμόν.

85. ποῦ ποτε: ποτε denotes extreme
impatience: as tandem in Latin:
*Quousque tandem abutere Catilina
patientia nostra? — Hoc, per ipso
Deos, quale tandem est?* Cic. Thus
in English: What ever can this mean?

86. "King has given Κασάνδραν
from Mss.: so also Cant. N. and a
various reading in M. The common
reading is Κασάνδρας. But Euripides
seems to assume in this play that He-
lenus was dead. Yet there is no oc-
casion to read καὶ for ἢ as in these
Mss. and some others. For a verb
plural is correct, whether two singular
nouns are connected or separated.
Alcest. 367. Κατῆλθον ἄν' καὶ μ' οὐθ'
ὁ Πλούτωνος κίων, Οὐθ' ἰδὲ πρὶ κώπῃ ψυ-
χοπομπὴς ἄν' Χάρων Ἔσχυν." Porson.
And yet Ἑλένου ψυχάν, may be con-
sidered as a periphrasis for *Helena*,
who was still living, according to Virg.
Æn. iii. 294. Thus Ἑκτορος ψυχῇ 23.
Something similar is the expression in
Tacitus Hist. iv. 32. *Vna Treveri ce-
teræque servientium animæ.* See also
the note on 297.

87. "κρίνωσιν" Ald. and Mss. I have
certainly not met with κρίνωσιν in any
one." Porson.

εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἵμονι χαλᾷ
 σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνάγκῃ,
 οἰκτρῶς. καὶ τόδε δεῖμά μοι·
 ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
 φάντασμί' Ἀχιλέως·
 ἦται δὲ γέρας, τῶν πολυμόχθων
 τινὰ Τρωϊάδων.

90

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
 πέμψατε, δαίμονες, ἰκετεύω.

95

Χο. Ἐκάβη, σπουδῇ πρὸς σ' ἐλιάσθην,
 τὰς δεσποσύνους σκηναὶς προλιποῦσ',
 ἵν' ἐκληρώθην καὶ προσετάχθην
 δούλῃ, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 δορυθήρατος πρὸς Ἀχαιῶν·
 οὐδὲν παθέων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένα
 μέγα, σοί τε, γύναι, κήρυξ ἀχέων.
 ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

100

105

88. βαλιὰν ἔλαφον, Paraphr. κατά-
 στικτον καὶ ταχεῖαν: Tibull. iv. 3, 11.
 Ipsa ego velocis quæram vestigia cervæ:
 the epithet is applied to a stag also in
 Hippol. 218. where see Monk. In
 Alc. 595. the meaning of βαλιὰν λύγκες
 is clear.

89. "Brunck would reject ἀνάγκῃ.
 Perhaps ἀνάγκῃ, ἀνοίκτως, were vari-
 ous readings. The whole passage would
 run smoothly thus: σπασθεῖσαν ἀνοίκ-
 τως. Καὶ τόδε δεῖμά μοι· ἦλθ' ὑπὲρ
 ἄκρας Τύμβου κορυφᾶς φάντασμί' Ἀχι-
 λέως." Porson.

96. πέμψατε, for ἀποκ., avert this
 evil.

97. ἐλιάσθην. The primary mean-
 ing of λιάζω, according to Heyne on
 Hom. Il. O. 520. is to separate, loosen,
 disjoin; whence λιάζομαι, I move my-

self from a place, or simply I go or
 come. Hence also ἀλιάστος, a hav-
 ing an intensive force, very much
 loosened, agitated, disturbed.

98. "δεσποσύνας Brunck." Porson.
 See the note on 147.

100. "The Tragic poets neither
 avoid nor constantly use the Doric
 dialect in anapestic verses. Whenever
 therefore Mss. agree in the common
 form, I have retained it; where one
 or two have the Doric, I have restored
 it. I have here given ἀπελαυνομένη
 from the Aldine edition, Ἑλλάδων 116
 and ἀνάγκῃ 1277. from a Harleian
 Ms." Porson.

102. "δορυθήρατος Cant. H. N. a
 usual variation in such compounds."
 Porson. See v. 476.

λέγεται δόξαι, σὴν παῖδ' Ἀχιλλεῖ
σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
οἶσθ' ὅτε χρυσίοις ἐφάνη ξὺν ὅπλοις,
τὰς ποντοπόρους δ' ἔσχε σχεδίας,
λαίφη προτόνοις ἐπερειδομένας,
τάδε θωύσσαν·

110

ποῖ δὲ, Δαναοί, τὸν ἐμὸν τύμβον
στέλλεσθ' ἀγέραςτον ἀφέντες ;
πολλῆς δ' ἔριδος ξυνέπαισε κλύδων,
δόξα δ' ἐχώρει δίχ' ἂν Ἑλλάνων

115

109. "All Mss. and ancient editions agree in reading *ὅτε*. Canter was the first to conjecture *ὅτι*, which Musgrave approved, Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. *Οἶσθα* is here the same as *μνήσθαι*. In 239. when Hecuba asks, *οἶσθ' ἥνικ' ἦλθες Ἰλίου κατάσκοπος*; Ulysses at first answers, *οἶδα*, and afterwards *Μεμνήμεθα*. Aristoph. Av. 1054. *Μέμνησ' ὅτε τῆς στήλης κατετίλας ἐσπέρας*; Vesp. 353. *Μέμνησαι βῆθ', ὅτ' ἐπὶ στρατιᾷς κλέψας ποτὲ τοὺς θεβελίσκους, ἴεις σαυτὸν κατὰ τοῦ τείχους ταχέως. ὅτε Νέξος ἐάλω*; *οἶδ', ἀλλὰ τί τοῦτ'*; Sophocles has joined *ὁ μνημονεύεις ἥνικα—χῶτ' αὐθις*—Aj. 1273—1283. And lest any one should suppose that in the passage from the Vesp. *ὅτ'* is put for *ὅτι*, I remark, that the vowel in *ὅτι* never suffers elision in the Comic writers: an observation which has been frequently made by Brunck on Aristophanes. Hom. Od. II. 424. **Ἡ οὐκ οἶσθ' ὅτε δεῦρο πατήρ τεός ἴκετο φείγων*; In this phrase *οἶδα*, *μνήσθαι*, *μνημονεύω* are equivalent. Athen. iv. p. 241. E. *ἀλλ' ἐγὼ μνημονεύω, ὅτε ὁ Κόρυθος ὁβολοῦ ἦν*. Cic. Ep. ad Div. 7, 28. *Memini cum mihi desipere videbare*. Brunck and Beck have edited *ξὺν* for *σὺν*, whenever the metre allowed, whom I have followed." Porson. "Il. O. 18. **Ἡ Eurip. Hec.*

οὐ μέμνη, ὅτε τ' ἐκρέμα ὑπόθεν. This phrase probably arose from hence, that τοῦ χρόνου was understood · ἢ οὐ μέμνη τοῦ χρόνου, ὅτε." Matth. Gr. Gr. § 548, 6. obs.

111. "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive, e. g. τὸ τραῦμά μου ἐπιδέϊται, the whole is considered as the subject, and the part put in the accusative, with the passive: (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, as Xen. Cyr. v. 2, 32. Soph. Aj. 1178. γένουσι ἅπαντας βίξαν ἐξημημένους. Eur. Hec. 111. τὰς ποντοπόρους τ' ἔσχε σχεδίας, λαίφη προτόνοις ἐπερειδομένας, for ὧν τὰ λαίφη ἐπερείδεται προτόνοις: 898. ἀπὸ δὲ στεφάναν κέκαρσαι Πύργων, for στεφάνη πύργων σὺν ἀποκίκαρται. Aristoph. N. 24. εἶθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ. In these cases it is usual to supply κατὰ. Similarly Aristoph. N. 241. τὰ χρήματ' ἐνεχυράζομαι, for τὰ χρήματά μου ἐνεχυράζονται." Matth. Gr. Gr. § 422.

113. Compare Ovid. Met. xiii. 445. *Immemoresque mei disceditis, inquit, Achivi? Obrutaque est mecum virtutis gratia nostræ? Ne facite: utque meum non sit sine honore sepulcrum, Placet Achilleos mactata Polyxena manes*.

114. *στέλλεσθε*, *whither are ye going?* See Med. 666.

115. "*συνέπεισε* Ald. against the metre: *συνέπεισε* King, against the sense: *συνέπαισε* is the conjecture of Musgrave. *Æsch. Prom. 965. Θεοεργοί*

F

στρατὸν αἰχμητὴν, τοῖς μὲν δίδόναι
 τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
 ἦν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
 τῆς μαντιπόλου βάκχης ἀνέχων

120

λέκτρ' Ἀγαμέμνων
 τῷ Θησεΐδᾳ δ', ὅζω Ἀθηναῶν,
 δισσῶν μύθων ῥήτορες ἦσαν
 γνώμη δὲ μιᾷ ξυνεχωρείτην,
 τὸν Ἀχιλλεῖον τύμβον στεφανοῦν
 αἵματι χλωρῷ· τὰ δὲ Κασάνδρας
 λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας
 πρόσθεν θῆσειν ποτὲ λόγχης.

125

σπουδαὶ δὲ λόγων κατατεινομένων
 ἦσαν ἴσαι πως, πρὶν ὁ ποιικιλόφρων,
 κόπις, ἠδυλόγος, δημοχαριστής,
 Λαερτιάδης πείθει στρατιάν,

130

δὲ λόγοι παλοῦσ' εἰκὴ Στυγνῆς πρὸς
 κύμασιν ἄτης. Schol. τεταραγμένοι δὲ
 λόγοι, ὡς ἔτυχε, προσπαλοῦσι τῇ τῶν
 κακῶν κλύδωνι." Porson. The expla-
 nation of the Schol. συνέκρουσε, *clashed*,
supports the reading ξυνέπαισε. In
 Rhet. 82. ἔπεσον and ἔπαισον are con-
 fused. Cf. Eur. Med. 363. ἄπορον
 κλύδωνα κακῶν.

118. δοκοῦν, *it appearing, cum vide-
 retur*: cf. 504. Δόξαν and δεδογμένον
 are also used thus absolutely. Paus.
 Ach. p. 398. Δόξαν δὲ πρὶς ἀνευε-
 κείν ἐς τὸ χρηστήριον τὸ ἐν Δελφοῖς,
 δίδωσι Μεδοντι ἢ Πυθία βασιλείαν τὴν
 Ἀθηναίων. Thuc. i. 125. Τὸ πλῆθος
 ἐψηφίσαντο πολεμεῖν. Δεδογμένον δὲ
 αὐτοῖς, εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν
 ἀπαρασκεύοις οὖσιν. See Viger's *Idioms*
 p. 111. Seager, for instances of other
 participles similarly used - as ἐξόν,
 ἐνόν, παρόν, θέον, ἐνδεχόμενον, μετόν,
 etc. Also Matth. Gr. Gr. §. 564.

119. σπεύδων, *was intent upon your
 good* - see p. 118. Med. 759.

120. "Soph. Aj. 210, cited by Mus-

grane: Παῖ τοῦ Φρυγίου σὺ Τελεῦταν-
 τος, Λέγ', ἐπεὶ σὲ λεχὸς δουριάτων
 Στέρξας ἀνέχει θούριος Αἴας." I. Γίου.
 Ἀνέχων, *upholding*, τμῶν Schol.: Eur.
 Alc. 315. Τούτους ἀνδράσιν δεσπόται
 ἐμῶν δ' ἔμῳ. Od. T. 111. ὅς τε θεοῦθι
 Ἀνδράσιν ἐν πολλοῖσι καὶ ἰφθίμοισιν
 ἀνάσσων, Εὐδ. κίλας ἀνέχρσι, Σ. 1. 1. 1. 1.
 ἔχει, αἰεῖ.

122. τῷ Θησεΐδᾳ, Acamas and De-
 morphion Il. B. 540. Πυδάρκης, ἔξω
 Ἄρης. *Arms* is thus used in Latin
 Pers. Sat. iii. 27. an doceat pulvis nem
 tenuipere ventis, Stemmatae quod fuso
 tamum, milcesme, ducis? Cf. 20.

129. κατατεινομένων, *urged with re-
 sistence and obstinacy.*

131. "The word κόπις for an orator
 is cited by Musgr. from Lycophr. 763
 1464. Schol. Ven. Il. B. 199, ἀλλὰ καὶ
 οἱ θρασεῖς κολακευόμενοι πτεροῦνται,
 μᾶλλον δὲ πληγαῖς ὑπείκουσιν, πῶς οἱ
 δῆμῳ χαρίζεται ὁ Ὀδυσσεύς κατὰ τοὺς
 τραγικούς; where a most excellent Ma.,
 lent to me by Charles Towney, reads
 εἰσιπνεύοντες ἐπαίρονται for πτεροῦνται.

μὴ τὸν ἄριστον Δαναῶν πάντων,
 δούλων σφαγίων οὔνεκ', ἀπαθεῖν,
 μηδὲ τιν' εἶπεν παρὰ Περσεφόνῃ 135
 σπάντα φθιμένων, ὡς ἀχάριστοι
 Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις
 ὑπὲρ Ἑλλήνων,
 Τροίας πεδίων ἀπέβησαν. -
 ἥξει δ' Ὀδυσσεὺς ὅσον οὐκ ἦδη, 140
 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
 ἐκ τε γεραιᾶς χερὸς ὀρμήσαν.
 ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς,

but correctly δημοχριστὴν for δῆμος χαρίζεται." Porson. The Scholiast on the latter passage of Lycophron, as given by Musgr., thus explains the word: Κόπις δὲ ὁ ῥήτωρ, παρὰ τὸ κόπτει τοὺς λόγους, κόπις, κόπις, ἢ ὁ ἐμψυκτος. Hesychius: Κοπίζειν· ψεύδεσθαι. "In nostro quodam Lexico vet. exponitur σύντομος καὶ ὁξὺς τῷ λόγῳ." H. Steph. Thes.

133. Δαναῶν, properly the people of Argos: an anachronism here; for the Greeks were not called by one name till some time after the Trojan war: πολλῶ γὰρ ὕστερος (sc. Ὀμήρου) ἐτι καὶ τῶν Τρωϊκῶν γενόμενος, οὐδαμοῦ ἐμπαπτας ὠνόμασεν. Thuc. i. 3. Cf. Blitford's Hist. Ch. I. § ii. p. 32.

134. δούλων σφαγίων for δουλίων. Thus serves in Latin: Horace Ep. i. 19, 19. O imitatores, servum pecus! Od. i. 4, 6. Jam te premet Nox, fabulae-que Manes. Eur. Orest. 1169. Δούλων παρασχὼν θάνατον: Ion 1173. οἰκέτην Βίον. Soph. Ant. 1169. τύραννον σχῆμα: Hec. 422. γέροντα πόσιν: 909. ναύταν ἑμίλον: 1234. γυναῖκας δούλης. Il. ii. 68. Ἐκτωρ μὲν θνητὸς τε, γυναῖκά τε θῆσατο μαζῶν. Hesiod. "Erg." 191. μᾶλλον δὲ κακῶν βεκτῆρα καὶ ὕβριν Ἀνέρα τιμῆπουσιν. See Matth. Gr. Gr. § 429.

138. Ἑλλήνων: but in v. 116. Ἑλλάνων: an inconsistency, of which, as Scholefi. remarks, it is not probable that Euripides was guilty in the same

system, and therefore it is strange that Porson should have left it. See 100, and cf. Phoen. 62.

140. ὅσον οὐκ ἦδη, tantum non jam, almost immediately. Xen. Ἑλλ. vi. 2, 9. Ἐνδομίζεν ὅσον οὐκ ἦδη ἔχειν τὴν πόλιν. Terence Phorm. I. ii. 18. modo non mones annu pollicens.

141. πῶλον, Schol. τὴν παῖδα λέγει μεταφορικῶς. See Phoen. 561. Monk's note on Eur. Hipp. 548. Horace Sat. i. 3, 44. strabonem Appellat pætum pater, et pullum, male parvus Si cui filius est. In vv. 209, 524. the word μόσχος is applied to Polyxena.

μαστῶν. "Aldus and several Mss. μαζῶν. Brunck has given μαστῶν from his Mss., thus establishing the rule of Thomas Magister. [Μαστὸς, ἐπὶ γυναικὸς· Εὐρυπιδῆς ἐν Ἑκάβῃ (428.) Ὁ στέρνα, μαστοὶ θ', οἳ μ' ἐθρέψαθ' ἡδέως, μαζὸς δ' ἐπὶ ἀνδρός.] Thus evidently the Mss. G. M. R. and the Codex Vitebergensis, collated by Zeunius, which contains the Hecuba down to 274=278. of this ed. In an Epigram, where Brunck after others has edited μαζῶν, Anal. iii. 73. Suidas v. Κόρυμβοι has, Ἡ μαστὸν νεαρῆς ὀρθίαν ἡλικίης." Porson.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. iii. 27. ἢ ἅλως ἢ ἐπὶ γῆς. Soph.

Ἴζ' Ἀγαμέμνωνος ἰκέτις γονάτων
 κήρυσσε θεοὺς, τοὺς τ' Οὐρανίδας,
 τοὺς θ' ὑπὸ γαίης· ἥ γάρ σε λιταὶ
 διακωλύσουσ' ὄρφανόν εἶναι
 παιδὸς μελείας, ἥ δ' εἴ σ' ἐπιδεῖν
 τύμβου προπετῇ, φοινισσομένην
 αἵματι παρθένον ἐκ χρυσοφόρου*
 δειρῆς νασμῶ μελαναυγεί.*
 Επ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;
 ποῖαν ἀχώ; ποῖον ὀδυρμόν;
 δειλαία δειλαίου γήρας,
 δουλείας τᾶς οὐ τλατᾶς,

145

150

155

Ed. T. 733. σχεστὴ δ' ὁδὸς 'Επ ταὐτὸ
 Δελφῶν ἐκπὸ Δαυλίας ἄγει. Eur. Ph.
 291. μαντεῖα σεμνὰ, λοξίον τ' ἐπ' ἐσχά-
 ραι : 372. οὕτω δὲ τάρβος εἰς φόβον τ'
 ἀφικόμεν for εἰς τάρβος φόβον τε." *Matth. Gr. Gr.* § 695.

145. κήρυσσε, *invoke*, i. e. with a
 voice loud as a herald's, ἐπικαλοῦ Schol.
 The same meaning is given by Blomf.
 to *Æsch. Cho.* 118. κηρύξας ἔμοι τοὺς
 γῆς ἐνερθε δαίμονας κλέειν ἑμὰς Εὐ-
 χάς.

146. "γαῖαν Edd. and Mss. against
 the metre. Hippol. 197. Κούκ ἀπόδει-
 ξιν τῶν ὑπὸ γαίης. There also Brunck's
membranas have γαῖαν. For ὑπὸ γαῖαν
Aug. l. ὑπογαίους." Porson.

147. "ὄρφανόν Ald. and several
 Mss. But ὄρφανόν C. Lib. P. and the
 Scholiast, who compares ἀργὸς in the
 fem., not accurately; for no other form
 of this word exists in Attic writers.
 See Kuster on *Aristoph. N.* 63. More
 parallel are στερόδης 300. γενναῖος 596."
 Porson. See the note on 888. Hesychius :
 ὄρφανός, ὁ γονέων ἐστερημένος
 καὶ τέκνων. Plato de LL. V. p. 244.
 ὄρφανός παίδων καὶ ἐταίρων, *hereft.*

150. "It was customary among the
 ancients for virgins to wear a profusion
 of gold. Homer Il. B. 872. "Ὅς καὶ
 χρυσὸν ἔχων πόλεμόνδ' ἔειπεν, ἥντε κούρη.
Aristoph. Av. 671. "Ὅσον δ' ἔχει τὸν

χρυσόν, ὥσπερ παρθέρος. But the pas-
 sage most to our purpose is in *Lycoph-
 ron, Athen.* xiii. p. 564. B. οὔτε
 παῖδός ἄρρενος, οὔτε παρθένων τῶν χρυ-
 σοφόρων, οὔτε γυναικῶν βαθυκόλπου
 καλὸν τὸ πρόσωπον. For the latter
 reference I am indebted to Gilbert
 Wakefield's *Distr. Extemp.* in *Hec.*
 p. 14." Porson.

152. ἀπύσω. The first syllable of
 this verb is long; it being the Done
 form of the Homeric word ἡπύω, which
 may be added to others enumerated
 by Porson *Or.* 26. as in use among
 tragic writers. The penultima of
 ἀπύω and ἡπύω is short, not common,
 as Blomf. states in *Gloss.* on *Æsch.*
S. c. Th. 613. who confirms his asser-
 tion by this instance in the *Hecuba*,
 and *Eur. Suppl.* 810. The present
 one however relates only to the future,
 which is long according to the general
 rule of prosody, that *ισω* and *υσω* are
 long from verbs in *ω* pure : (thus *τίω*,
τίσω, *φῶω*, *φῶσω*.) and that from the
 Supplices to the aor. ἀπύσατε, which
 of course follows the quantity of the
 fut. Maltby therefore is right in mark-
 ing it ἀπύω.

155. "Hesychius : Τᾶς οὐ τλατᾶς.
 τῆς οὐχ ἐπομανητῆς. Τᾶς οὐ φερτᾶς.
 τῆς οὐ φορητῆς." Porson.

τᾶς οὐ φερτᾶς. ὦ μοί μοι.
 τίς ἀμύνει μοι ; ποία γέννα,
 ποία δὲ πόλις ;
 φρουῖδος πρέσβυς, φρουῖδοι παῖδες.
 ποίαν, ἢ ταύταν, ἢ κείναν, 160
 στείχω ; ποῖ δ' ἦσω ; ποῦ τις θεῶν,
 ἢ δαίμων ἔστ' ἐπαρωγός ;
 ὦ κάκ' ἐνεγκοῦσαι Τρωάδες,
 ὦ κάκ' ἐνεγκοῦσαι πῆματ', ἀπ-
 ωλέσατ', ὠλέσατ'. οὐκέτι μοι 165
 βίος ἀγαστός ἐν φάει.
 ὦ τλάμων, ἄγησαί μοι,
 πούς, ἄγησαι τᾶ γραιία
 πρὸς τάνδ' αὐλάν. ὦ τέκνον, ὦ παῖ

157. "Musgr. has edited ἀμύνη : ~~ἀμύνῃ~~ Mss. and those not few in number, but ἀμύνει Aldus and others. As the second syllable of γέννα in every other place, if I am not mistaken, is short, why should it be long here? Read therefore γενεὰ, and γένν' in 189. with King." Porson.

159. "φρουῖδος, vanished, gone. For φρουῖδος for πρό-odos fr. πρὸ ὁδοῦ. So Homer : 'When then they were gone, ~~ἔλθ' πρὸ ὁδοῦ ἐγένοντο~~, and were on the road.' Damin derives it fr. πρὸ οὐδοῦ : 'One who is without the threshold.'" Valpy's Lex. of the Fundamental Words of the Greek Language. Cf. προίμιον for προίμιον, i. e. προοίμιον 179.

161. "For ποῦ Reiske and Musgr. have conjectured πόδα, punctuating thus : ποῖ δ' ἦσω πόδα ; τίς θεῶν, which Brunck has adopted. But Dionysius of Halicarnassus, de Struct. Orat. T. ii. p. 20, 8. ed. Hudson., makes the following remark : Σπονδεῖος ἀξίωμα ἔχει μέγα καὶ σμενόνητα πολλήν. παράδειγμα δὲ αὐτοῦ τόδε, Ποίαν δὴθ' ὁρμάσω, ταύταν ἢ κείναν, κείναν ἢ ταύταν. Where Upton appositely compares this passage and 1043. If therefore Dionysius

alluded to this place, perhaps he read, Ποίαν, ἢ ταύταν, ἢ κείναν, Στείχω ; ποίαν δὴθ' ὁρμάσω ; Ποῦ (μοι) τις θεῶν, *Ἡ δαίμων ἔστιν ἀρωγός ; But however this may be, erase the words κείναν ἢ ταύταν, which originate in a various reading." Porson. "Ὁρμάσω, which Dionys. Hal. has for ἦσω, is merely a gloss, as is evident from the explanation of the Scholiast : 'Ἦσω· ὁρμήσω. ἴημι τὸ ὁρμᾶ κ. τ. λ. Perhaps we should read ποῖ δ' ἔσσω. By a similar change Suidas v. 'Αηδῶν gives ἄσει for ἦσει in Soph. Aj. 629.'" Erfurdt.

162. "ἢ δαιμόνων ἐπαρωγός Ald. and Mss. generally. That which is edited is contained in one of King's ; Brunck has edited from conjecture ἢ τίς δ. ἐπ. Musgrave prefers, ἢ δαίμων νῶν ἔτ' ἀρωγός ; In Cant. ἢ δαιμόνων ἐπαρωγός : but ἔστ' ἀρωγός from the correction of the same transcriber ; whence you may also get. ἔστιν ἀρωγός ; in N. ἔσται is added." Porson.

163. ἐνεγκοῦσαι, Schol. ἀπαγγεῖλασαι. Cic. Off. I. 43. si ei subito sit allatum periculum discrimenque patriæ.

169. "Aristoph. Nub. 1164. δ τέκ-

- δυστανοτάτας ματέρος, ἔξελθ', 170
 ἔξελθ' οἴκων ἅϊε ματέρος
 αὐδὰν, ὦ τέκνον, ὡς εἰδῆς,
 οἶαν, οἶαν
 αἶω φάμαν περὶ σᾶς ψυχᾶς.
 Πολ. ἰώ. μᾶτερ, μᾶτερ, τί βοᾶς; τί νέον 175
 παρύξας οἴκων μ', ὥστ' ὄρνιν,
 θάμβει τῷδ' ἐξέπταξας;
 Εκ. ὦ μοι, τέκνον.
 Πολ. τί με δυσφημεῖς; Φροίμιά μοι κακά.
 Εκ. αἶ, αἶ, σᾶς ψυχᾶς. 180
 Πολ. ἐξαύδα, μὴ κρύψης δαρὸν.
 δειμαῖνα, δειμαῖνα, μᾶτερ.
 τί ποτ' ἀναστένεις;
 Εκ. ὦ τέκνον, τέκνον
 μελέας ματρός. 185
 Πολ. τί τόδ' ἀγγέλλεις;
 Εκ. σφάξαι σ' Ἀργείων κοινὰ
 ξυντείνει πρὸς τύμβον γνῶμα
 Πηλείδα, γέννα.
 Πολ. οἶ μοι, μᾶτερ, πῶς φθέγγει 190
 ἀμέγαρτα κακῶν;

νον, ὦ παῖ, παῖ, ἔξελθ' οἴκων, ἅϊε σοῦ πατρός. Schol. Ms. in Bibl. Publ. Cant. Nn. 3. 15. ἐνταῦθα παίζει τὸν Εὐριπίδην· τοῦτο γὰρ ἐκείνου ἀπὸ τοῦ τῆς Ἑκάβης δράματος." Porson.

172. "ἴδης Ald. εἴδης the editions of King, Musgr., Brunck, Beck, with a wrong accent." Porson. εἴδης from εἶδω, video; εἰδῆς from εἰδέω, scio.

177. ἐξέπταξας, frightened me out: πτήσσω is peculiarly applied to animals (generally birds) crouching in terror: Soph. Aj. 171. πτηνῶν ἀγέλαι—σιγῇ πτήξειαν ἄφωνοι. It is generally a neuter word; it occurs actively in a suspicious passage of Homer, li.

Ξ. 40. ὁ δὲ ξύμβλητο γεραῖος Νέστωρ; πτῆξε δὲ θυμὸν ἐνὶ στήθεσσι Αἰακῶν.

180. "ψυχᾶς περί many Mss. from 174. or 195." Porson.

186. τί τόδ' ἀγγέλλεις; not, why do you announce this? but what is this that you announce? Cf. 499.

187. 8. 190. "Ald. κοινᾷ γνῶμα. The other reading is in lib. P. and others. Mosq. 4. φθέγγεις." Porson. Translate thus: the common sentiment of the Greeks is unanimous to sacrifice you, my child, at the tomb of Achilles. This use of γέννα however is very harsh and uncommon.

191. "Instead of the adjectives

- μάνυσόν μοι, μάνυσόν μοι, μᾶτερ.
 Εκ. αὐδῶ, παῖ, δυσφήμους φάμας·
 ἀγγέλλουσ' Ἀργείων δόξαι
 ψήφῳ τὰς σᾶς περί μοι ψυχᾶς. 195
- Πολ. ὦ δεινὰ παθοῦς, ὦ παντλάμων,
 ὦ δυστάνου μᾶτερ βιοτᾶς,
 οἶαν, οἶαν αὖ σοι λάβαν
 ἐχθίσταν ἀρρήταν τ'
 ὥρσέν τις δαίμων; 200
- οὐκέτι σοὶ παῖς ἄδ'· οὐκέτι δὴ
 γῆρα δειλαία δειλαίῃ
 ξυνδουλεύσω.
 σκύμνον γάρ μ' ὥστ' οὐρειθρέπταν,
 μόσχον, δειλαία, δειλαίαν 205
 εἰσόψει χειρὸς ἀναρπαστᾶν

Being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural. *Æsch. Suppl.* 10. ταῦτα τῶν παλλαγμάτων. *Soph.* *U. 1.* 14. οἱ δὲ τ' ἡθέων λεκτοὶ for λεκτοὶ ἡθεοῖ. *Aristoph.* *Pl.* 490. οἱ πηκτοὶ τῶν ἀνθρώπων." *Matth. Gr.* 412, 1. *Soph.* *Ant.* 1205. ὦ μοι ἔμπε ἀνολβα βουλευμάτων.

195. The pronouns μοι, and σοι, are often elegantly and emphatically redundant. here μοι may be rendered, *ah me!* cf. 608. In 965. by *I pray:* πρᾶσαι δέ μοι Χωρίς κέλυσσιν τῶνδ' εὐοσσηται δόμων. thus *Horace Epist.* 1. 3, 15. Quid mihi Celsus agit? *pray, what is Celsus doing?* *Hom.* *Il.* E. 219. ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἱππων, μή τί μοι οὕτω θυγὲ διὰ προμάχων, μή τινι φλον ἦτορ ὀλεσσης.

196. "παντλάμων *Ald.* and many

Mss. The correction is due to *Brunck*, and thus *Musq.* i. and *G.* by the first hand." *Porson.*

204. "I had left an error apparently trifling, but in fact of great importance, οὐρειθρέπταν. Rightly οὐρειθρέπταν *N.* In *Aristoph.* *Av.* 277. Τίς ποτ' ἔσθ' ὁ μουσόμεντις ἄτοπος ὄρειβάτης; what *Brunck* has edited, ὄρειβάτης, is in the *Ratenna Ms.*, but is contrary to analogy. Perhaps we should read ἄρ', and consider ὄρειν as a gloss, and put a comma after ἄτοπος. Thus below, 336. ὄρειν has crept in by mistake. Πρὸς μὲν οὖν τὸν ὄρειν ἡμῖν ἐστὶν ὕστερος λόγος. For since ὄρειν invariably lengthens the final syllable in *Aristophanes*, we must read with the help of *Suidas*, ἀλλὰ πρὸς τοῦτον μὲν ἡμῖν ἐστὶν ὕστερος λόγος." *Porson.* *Cf.* *Eur.* *Or.* 1502. "Ἀθηρσοὶ δ' οἱά τινι δραμόντε Βάχχαι Σκύμνον ἐν χειρὶν ὄρειαν εὐνήρπασαν.

205. μόσχον cf 141. 524. *Horace* *O.* 1. ii. 5, 6. Circa v. rantes eat natus tunc Campos juvenca. 8, 21. Ie suis matres metuunt juvenca.

206. "εἰσόψει *Ald.* and in 211. σῶς. ἀπολαιμότομόν τ'. *Brunck* from his

σᾶς ἄπο, λαιμότομόν τ' Ἀΐδα
γᾶς ὑποπεμπομένην σκότον,
ἐνθα νεκρῶν μέτα

ἅ τάλαινα κείσομαι.

210

σὲ μὲν, ὦ μᾶτερ δύστανε βίου,
κλάω πανοδύρτοις θρήνοις·
τὸν ἐμὸν δὲ βίον, λῶβαν, λύμαιν τ',
οὐ μετακλάομαι. ἀλλὰ θανεῖν μοι
ξυντυχία κρείσσω ἐκύρησεν.

215

Χο. καὶ μὴν Ὀδυσσεὺς ἔρχεται σπουδῇ ποδὸς,
Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

Οδ. γύναι, δοκῶ μὲν σ' εἰδέναι γνώμην στρατοῦ,
ψῆφόν τε τὴν κρανθεῖσαν· ἀλλ' ὅμως φράσω.

Ms. has given σᾶς ἄπο, λαιμοτόμητόν τ', which I fear cannot be admitted as a Greek word, and is evidently made out of two readings λαιμότομον and λαιμότμητον by a transcriber who was in doubt which to take." Porson. But the verb λαιμοτομέω occurs in Apoll. Rh. ii. 840.

208. "σκότῳ King, and some Mss." Porson. The construction is: πεμπομένην ὑπὸ γῆς (ἐς) σκότον Ἀΐδα. The dat. is not indefensible: Eur. Iph. T. 159. ὃς τὸν Μόνον με κασίγνητον συλαῖς, Ἀΐδα πέμψας.

211. "Three Mss., to which add M. as a various reading, and N. in the text, have δυστάνου βίου, whence we may deduce δύστανε βίου. Some also have καὶ σ', ὦ μᾶτερ, others, σὲ μὲν, ὦ μᾶτερ. But Aldus and almost all Mss. discard ὦ. I have edited Σὲ μὲν, ὦ μᾶτερ δύστανε βίου. In the next line θρήνοις πανοδύρτοις would be more elegant." Porson. Δύστανε (ἐνεκα) βίου: Virg. Æn. iv. 529. *Infelix animi*.

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obest: minuitque necis mihi gaudia: quamvis Non mea mors illi, verum sua vita gemenda est.

214. Schæfer prefers κατακλάομαι,

a compound of frequent occurrence in Euripides.

θανεῖν for τὸ θανεῖν. Thus Soph. Ant. 1173. Τεθνήσκουσιν οἱ δὲ ζῶντες αἰτιοὶ θανεῖν, i. e. τοῦ θ., on the contrary death happens to be a better lot for me.

215. "That this system may have a legitimate ending, Musgrave corrects, ξυντυχία κρείσσω ἐκύρησε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυντυχία κρείσσω ἐκύρησει, which receives no little support from the reading μετακλάβομαι in the preceding line of the Ms. L. Some Mss. have ἐκήρυσσεν. Eustathius quotes the line as edited, Il. Ω. p. 1363, 57=1502, 2." Porson.

216. Καὶ μὴν: these particles are of constant occurrence in announcing the entrance of a new character: particularly in connexion with the remarks of the preceding speaker: and are usually put in the mouth of the chorus: see 665. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219. "κραθεῖσαν Schol. absurdly: κυρωθεῖσαν Mosq. 1. which, without the article, would not be amiss." Porson.

- ἴδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220
 σφάζαι πρὸς ὀρθὸν χῶμ' Ἀχιλλεῖου τάφου.
 ἡμᾶς δὲ πομπὰς καὶ κομιστῆρας κόρης
 τάσσουσιν εἶναι· θύματος δ' ἐπιστάτης
 ἱερεὺς τ' ἐπίστη τοῦδε παῖς Ἀχιλλέως. ἔτασται
 οἷσθ' οὖν ὃ δρᾶσον; μὴτ' ἀποσπασθῆς βία 225
 μὴτ' εἰς χερῶν ἄμιλλαν ἐξέλθης ἐμοί·
 γίγνωσκε δ' ἄλκην, καὶ παρουσίαν κακῶν
 τῶν σῶν. σοφὸν τοι κἂν κακοῖς, ἃ δεῖ, φρονεῖν.
 Εἰ. αἶ, αἶ· παρέστηχ', ὥς ἔοικ', ἀγὼν μέγας,
 πλήρης στεναγμῶν, οὐδὲ δακρύων κενός. 230
 καὶ γὰρ γὰρ οὐκ ἔθνησκον, οὐ μὲν ἵχρην θανεῖν·
 οὐδ' ὤλεσέν με Ζεὺς, τρέφει δ', ὅπως ὀρῶ
 κακῶν κακ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.

The student will notice the difference in the quantity of κῑρέω, κῑρόω, and κῑνω. Schaefer considers κῑρωθεῖσαν merely as a gloss, observing that ψῑ-
 ροι κῑρωθεῖσα is an expression suited to orators and prose writers, but not to the tragedians.

225. δρᾶσεις Ald. and most of the Mss. - but the Lib. P. and the Codex Juteberg. of Reiske have δρᾶσον, a slight error for δρᾶπον, a reading supported by Gregorius p. 8. and the Scholiast, whose words are these: Οἱ Ἀττικοὶ χρώνται ταῖς προστακτικαῖς ἀντιδριστικῶν. Μένανδρος· Οἷσθ' ὃ, τι ποιῆσον, ἀντὶ τοῦ ὃ, τι ποιήσεις. τὸν αὐτὸν τρόπον καὶ Εὐριπίδης, οἷσθ' οὖν ὃ δρᾶσον, ἀντὶ τοῦ δρᾶσεις ἐξήνεγκεν. The Mss. E. at first had δρᾶσεις; then δρᾶσων by the same hand, an error for δρᾶσον, as is evident from the marginal Scholion, in which passages are cited from Menander and Aristophanes. δρᾶσον is in Aug. 3. as a various reading. In H. this note occurs, τινὲς γράφουσι δρᾶσον." Porson. "The imperative is used not unfrequently by the Attic poets, in a dependent proposition as, εἰ οἷσθ' ὃ. Soph. Œd. T. 543. οἷσθ'

ὥς ποιήσον; knowest thou what thou hast to do? Eur. Heracl. 452. ἀλλ' οἷσθ' ὃ μοι σύμπραξον; Thus also in the third person. Eur. Iph. T. 1211. οἷσθα νῦν ἃ μοι γενέσθω. The phrase seems to have arisen from a transposition, for ποιήσον, οἷσθ' ὃ, γενέσθω μοι, οἷσθ' ὃ, as Plaut. Rud. iii. 5, 18. Tunge, sed acin' quomodo?" Matth. Gr. Gr. § 511, 4. Cf. Med. 600.

μὴτ' ἀποσπ. β. Paraphr. ἵνα μὴ ἀφαιρεθῆς τὴν κόρην βία, μὴτε ἔξω τοῦ πρῶτοντος εἰς ἀγῶνα καὶ ἔριν τῶν ἐμῶν χερῶν ἔλθης. Eur. Alc. 656, εἰς ἐλεγχον ἐξελθών.

228. "τι Edd. Mss. and Stob. p. 23. but τοι Aug. 2. and Eumathius de Ismenia et Ismenes amotibus iv p. 144. Besides the Tragedians are very partial to the introduction of the particle τοι in gnomes or brief moral sentiments." Porson.

230. οὐδὲ δ. κ. A pleonasm. Od. B. 220. Εἰ δέ κε τεθνεῖωτος ἀκούσω, μηδέ τ' ἰόντος. Il. Γ. 92. Ὀππότερος δέ κε νικήσῃ, κρείσσων τε γένηται.

233. κακῶν κακ'. The repetition of κακός is much affected by the tragic writers: see 586. 600. 833. 891.

εἰ δ' ἔστι τοῖς δούλοισι, τοὺς ἐλευθέρους
 μὴ λυπρὰ, μηδὲ καρδίας δηκτῆρια
 ἐξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεὼν,
 ἡμᾶς δ' ἀκούσαι τοὺς ἐρωτῶντας τὰδε.
 Οδ. ἔξιστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.
 Εκ. οἶσθ' ἥνικ' ἦλθες Ἰλίου κατάσκοπος,
 δυσχλαίνiais ἄμορφος, ὀμμάτων τ' ἀπο
 φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

234. ἔστι for ἔξεστι: cf. 239. Hipp. 705. ἀλλ' ἔστι καὶ τῶνδ' ὥστε σωθῆναι, τέκνον. Andr. 1079. οὐκ ἔστι τοὺς θανόντας ἐς φόου μολεῖν.

τοὺς ἐλευθ. μὴ λ. — ἐξιστορῆσαι: verbs signifying to ask, inquire, as in Latin, take two accus.: see below, 274.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. Herod. ii. 74. ἱροὶ ὄφιοι, ἀνθρώπων σὺδαμῶς δηλῆμονες (from δηλεῖσθαι τινα) which do not harm men. Comp. iii. 109. Aesch. Ag. 1167. Ἰὼ γάμοι Πάριδας ὀλέθριοι φίλων (from ὀλέθρος, ὀλεῖν) which have proved destructive to friends. Soph. Oed. T. 1437. Πρίφον με γῆς ἀπ' τῆσδ' ὅσον τάχισθ' ὅπου θνητῶν φανοῦμαι μηδ' ἄνδ' ἀνθρώπων, where I shall converse with no mortal, although the Scholiast (Brunck T. iv. p. 385.) takes προσήγορος as passive for προσαγορευόμενος. Soph. Ant. 1184. Παλλάδος θεῆς Ὅπως ἰκοίμην εὐγμάτων προσήγορος, ut ad Pulladem precor facerem. See § 313. Eur. Hec. 239—245. καρδίας δηκτῆρια (δάκνειν τὴν καρδίαν) that afflict the heart, κέρτομα 687—691. ἀρτιμαθὴς κακῶν, who has but lately been acquainted with misfortune: 1125—1117. ὅπως ἔνδ' ὅτ' Τρωϊκῆς ἀλώσεως (ὑποπτεύειν τι) as he guessed the capture of Troy: Andr. 1197. τοξοσύνα φόβος πατρός. Thus P. æn. 210. πεδία περιβόητα Σικελίας, for ἡ περιβόητ' Σικελίαν.

See Musgr. and Porson on this passage. Med. 735. ἀνάμωτος θεῶν, because ὁμνῆσαι θεῶς was said for διὰ θεοῦ. Hence συνεργὸς τοῦ κοινοῦ ἀγαθοῦ Xen. Cyrop. iii. 3, 10. ἐπ' αὐτῷ φόρου Thuc. i. 56. vii. 57. from τελὺς φόρου: ἀλιτῆριοι τῆς θεοῦ, i. 126. from ἀλιτεῖν τινά." Matth. Gr. Gr. § 323.

236. σοὶ μὲν εἰρῆσθαι χρεὼν, oportet te finem dicendi facere, tibi jam peroratum esse, Musgrave; who remarks that an allusion is made to the usual formula of terminating a speech, εἰρηται λόγος, Eur. Or. 1203. Ph. 1028. So in this play 1267. Polymestor says εἰρηται γὰρ, i. e. I have said what I wished, I have done.

238. φθονέω is construed with a gen. of the thing and a dat. of the person the latter (σοὶ) is here omitted. Od. A. 379. οὐκ ἂν ἔγωγε τοῦτων σοὶ φθονέοιμι. Horace Sat. ii. 6, 86. neque illi deposita ciceris nec longæ invidiæ arenæ. See Matth. Gr. Gr. § 345.

241. "The true reading seems to be φόβου. Musgrave, δόλου. If the former is preferred, it must relate to the character of the suppliant; if the latter, to that of the spy. In Med. 205. Andrus has given φόβον, but Mss., Lascaris, Stobæus, and the Scholiast upon Sophocles have δόλου. In the verse preceding, if any one objects to the conjunction, for δυσχλαίνiais ἄμορφος, which is more elegant, and used by Euripides himself, Hel. 424." Porson. Upon this exploit of Ulysses see Homer Od. Δ. 234. Eur. Rhes. 490. 710. It may be remarked in vindication of φόβον,

- Δδ. οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου.
 Ξκ. ἔγνω δέ σ' Ἑλένη, καὶ μόνη κατεῖπ' ἐμοί;
 Δδ. μεμνήμεθ' εἰς κίνδυνον ἐλθόντες μέγαν.
 Ξκ. ἤψω δὲ γονάταν τῶν ἐμῶν ταπεινὸς ἄν;
 Δδ. ὥστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.
 Ξκ. τί δῆτ' ἔλεξας, δοῦλος ἄν ἐμὸς τότε;
 Δδ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.
 Ξκ. ἔσωσα δῆτά σ', ἐξέπεμψά τε χθονός;
 Δδ. ὥστ' εἰσορᾷν γε φέγγος ἡλίου τόδε.
 Ξκ. οὐκ οὐν κακύνει τοῖσδε τοῖς βουλευμασιν,
 ὅς ἐξ ἐμοῦ μὲν ἔπαβες, οἷα φῆς παθεῖν,
 δρᾶς δ' οὐδὲν ἡμᾶς εὔ, κακῶς δ', ὅσον δύναι; Συνα

at Homer mentions the infliction of
 wounds upon himself by Ulysses. *Αὐ-
 τὸν μιν πληγῆσιν ἀεικέλῃσι δαμάσας.*
Orph. Anag. 1238. Καὶ φυσίων ὀρείαν
καβαλλεῖ πνοὴν Λευκῇ παρειᾷ φοινίον
παλάγματος.

212. *ἄκρας καρδίας*, the surface of
 my heart. The same word *ἄκρος* how-
 ever sometimes has an opposite sense:
Eur. Hipp. 253. Χρὴ γὰρ μετρίας εἰς
ἀλλήλους φιλίας θνητοὺς ἀνακίρνασθαι,
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς. Schol.
πομπικῶς δὲ εἶπεν, τὴ βάθος τῆς ψυ-
χῆς.

213. I have followed Schæfer and
 Scholefield in putting a note of inter-
 rogation to this line, which it obviously
 requires.

211. *μεμν.—ἐλθ.*, I recollect that I
 incurred great peril: *αἰσθάνομαι, οἶδα,*
γινώσκω, ὁρῶ, ἡγέομαι, μέμνημαι &c.
 take after them a participle in the
 nomin. where the Latins would use the
 accus. and the infin. See below, 397.
Med. 26. Ovid Met. ix. 544. superata
lateri Cogor. Horace Epist. I. 7, 21.
Quis sit esse paratus.

215. *ἤψω*, 1 aor. middle; *ἄπτω*, to
 bind, with an accus.; *ἄπτομαι*, to bind
 oneself, to clasp, or touch, with a gen.:
cf. 273.

216. "For *ἐνθανεῖν γε* Brunck con-
 jectures *ἐντακῆναι.*" Porson. "Cf. Il.

A. 513. *Θέτις δ', ὡς ἤψατο γούνων,*
ὧς ἔχετ' ἐμπεφυῖα." Schæf. *Parapir.*
ὧς τε δόξαι νεκρωθῆναι ἐν τοῖς σοῖς ἐν-
δύμασι τὴν ἐμὴν χεῖρα ὑπὸ τοῦ δέου.
grasped with the energy of death, so
that death alone could sever them:
Horace Epist. l. 1, 85. Immortur
studas. Something parallel occurs
in Eur. Cycl. 571. Συνεκτανεῖν δὲ
σπῶντα χρὴ τῷ πώματι, i. e. shroul
never be parted from.

219. See *Med. 476. ἔσωσά σ' ὡς*
ἴσασιν Ἑλλήνων ἴσσι, and Porson's
 note on the recurrence of the *σ*.

252. "Φῆς ought not to have the
 subscript." Dawes *Misc. Cr. 264.* Yet
Elmsl. Med. 671. states that *φῆς* is
 written in a Bodleian Ms. of *Plato*, of
 a date prior to the subscription of the
 iota, acknowledging however that ana-
 logy ought to have greater weight in
 such points than the authority of *Mss.*

253. "*Δύναι* is a more Attic form,
 which I have now put in the place of
δύνῃ. Schol. Il. E. 199. in *Townley's*
Mss.: *δαμνᾷ οἱ μὲν ὁμοίως τῷ πείρα*
ἐμείο γεραιέ οἱ δὲ δάριον αὐτὸ ἀπὸ τοῦ
δάμναμαι οὕτως Ἀριστάρχος φησιν
ἐπίστα (i. ἐκίστα) δύναι ὅλον δὲ ἐπί-
στασαι. Schol. *Od. A. 220.* in the
Harleian Ms. 5674. πείρα ἐμείο γεραιέ
καὶ ἐκφωνουμένου τοῦ ι. ὡς τὸ δύναι
παρ' Ἀττικοῖς." Porson.

ἀχάριστον ὑμῶν σπέρμ', ὅσοι δημηγόρους
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθ' ἐμοὶ,
 οἳ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἣν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 εἰς τήνδε παῖδα ψῆφον ᾤρισαν φόνου ;
 πότρεα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει ;
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων,
 εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον ;
 ἀλλ' οὐδὲν αὐτὸν ἦδε γ' εἰργασται κακόν.
 Ἐλένην νιν αἰτεῖν χρὴ τάφῳ προσφάγματα·
 κείνη γὰρ ᾤλεσέν νιν, εἰς Τροίαν τ' ἄγει.

254, 5. "Eustathius Od. Θ. p. 1593, 47=304, 46. where he refers to Soph. Aj. 523. (δοῦν δ' ἀπορρεῖ μνηστis ἐδ' πεπονθότος, Οὐκ ἂν γένοιθ' οὗτός ποτ' εὐγενῆς ἀνὴρ.)" Porson. σπέρμα, your race: so *seges* is used by Horace Epist. i. 7, 21.

258. ἀτὰρ τί δὴ κ. τ. λ. Yet what cunning scheme has occurred to them in decreeing the death of my daughter? The question involves two: 1. what led them to think of sacrificing a human victim? 2. why should they fix on my daughter?

260. "χρῆν Aldus and Mss. which seems correct if taken for χρῆναι according to Eustathius, Od. K. p. 1647, 37=381, 45. χρεῶν Brunck. Again Eust. Il. 1. p. 751, 54=652, 32. Καὶ τὸ χρῆναι δὲ ἀπαρέμφατον, δ καὶ χρῆν μονοσυλλάβως λέγεται παρὰ τε Εὐριπίδῃ καὶ Σοφοκλεῖ. Again ἀνθρωποσφαγεῖν for ἀνθρωποκτονεῖν several Mss. Eustathius, Thom. Mag. v. χρῆν. But ἀνθρωποκτονεῖν Eust. Il. T. p. 1179, 38=1244, 53." Porson. τὸ χρῆν, necessity, fate, the will of the Gods: Herc. F. 824. τὸ χρῆν νιν ἐξέσωζεν.

262. τοὺς κτανόντας for τὸν κτανόντα, i. e. Paris: see below, 387. 403.

263. "Canter has erroneously τίνει,

which would mean *pœnas obliuit*; τείνει is *dirigit*, the me being taken from a bow. In a play of Æschylus, Choëph. 649. τείσος Ald. Robortell." Porson.

264. The verbs ἐργάζομαι, δράω, take two accusatives in Attic writers. So also ἔοργα and ἔοργα in Homer, Il. Γ. 355. Ξεινοδόχοι βέξαι: E. 175. καὶ δὴ κακὰ πολλὰ Τρῶας. Observe εἰργασται is here actively, in 1068. passively. See note on 789.

265. "πρόσφαγμα Ald. προσφάγμα in recent editions, which is correct by Harl. King's Ms. of the Recension, and seven others. Apollonius, however, being well skilled in grammar, has restored the reading of Beck conjectures πρόσφαγμα without reason. See the note on 1051." Porson. The latter note on the use of the neuter plural πρόσφαγματα for a single victim: see also Monk on Eur. Hipp. below 614. σκηνωμάτων for Elmsley on Eur. Heracl. 959. χρῆν, to χρῆ, he ought to ask νιν αἰτεῖν means, he must ask. 267. εἰ δ' αἶχμ. χρῆ τιν' ἔκκρ. captive must die. Cf. Med. 57

εἰ δ' αἰχμάλωτον χρεῖ τιν' ἔκκριτον θανεῖν,
κάλλει θ' ὑπερφέρουσιν, οὐχ ἡμῶν τόδε
ἡ Τυνδαρίς γὰρ εἶδος εὐπρεπεστάτη,
ἀδικοῦσά θ' ἡμῶν οὐδὲν ἥσσον εὐρέθη.

270

τῷ μὲν δικάϊω τόνδ' ἀμιλλῶμαι λόγον·
ἃ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
ἄκουσον. ἥψω τῆς ἐμῆς, ὡς φῆς, χερὸς,
καὶ τῆσδε γραιίας, προσπίτνων, παρηίδος.
ἀνθάπτομαί σου τῶνδε τῶν αὐτῶν ἐγὼ,
χάριν τ' ἀπαιτῶ τὴν τόθ', ἱκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,
μηδὲ κτάνητε. τῶν τεθνηκότων ἄλλης.

275

ταύτη γέγηθα, κάπιλήθομαι κακῶν·
ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχὴ,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

280

268. "ὑπερβάλλουσιν J. meaning
εὐεργετοῦσιν, as in Aug. I. which is
good in itself, but proceeds from a
cause. Ὑπερφέρειν, to excel, Soph. CEd.
381. C. 1007. Aristarchus in Sto-
neus Eccl. Eth. p. 171. ed. Grot. The
places of Herodotus, iv. 74. viii. 138.
271. ix. 96. are collected by Portus.
ὑπερφέρειν Eur. Med. 1088. has the
same meaning," Porson.

271. τῷ μὲν δ. Thus far do I urge
my argument, contest this point on
general principles of justice and equity.
He then proceeds to allege her par-
ticular claims upon his gratitude.

274. "γραιῖας Aid. Perhaps we
could read with one of the Moscow
Mss. τῆς γραιῖας." Porson.

277. ἀποσπάσει, do not you, (Ulys-
s) tear my daughter from me: μη-
κτάνητε, nor you, (the Greeks) slay
me.

278. Eur. Or. 234. ἄλλης ἔχω τοῦ
ἐμοῦ. Dawes, M. Cr. 45. has re-
marked that ἄλλης is never construed
with a gen. in Homer.

279. "Eur. Or. 66. Ταύτη γέγηθα
Eurip. Hec.

κάπιλήθεται κακῶν." Porson. "Verbs
signifying to recollect, to forget, μνή-
σθαι, μνησθῆναι, μήσασθαι, λανθάνεσ-
θαι, λήθεσθαι, and their compounds,
are followed by a gen., as μνήσασθε δὲ
θεοῦριδος ἀλκῆς." Matth. Gr. Gr. § 325.

280. "A very similar idea is ex-
pressed in a passage cited by Alex.
Rhet. p. 578, 2. ed. Ald. from another
play of Euripides: 'ΑΛΛ' ἤδε μ' ἐξέ-
σωσεν· ἤδε μοι τροφὸς, Μήτηρ, ἀδελφὴ,
δμῶς, ἀγκύρα, στέγη." Porson. See
his note on Eur. Or. 62. II. Z. 429.
Ἐκτορ, ἄτάρ σὺ μοι ἔσσι πατὴρ καὶ
πότηνια μήτηρ. Ἡδὲ κασιγνήτος, σὺ δέ
μοι θαλερὸς παράκοιτις.

281. πόλις, patria. Heracleid. 14. καὶ
πόλις μὲν οἵχεται. "Patriotism upon
a narrow scale, or attachment to a
particular commonwealth, (though it
was often only to a party in that
commonwealth) was common among
the Greeks; but even the pretension
to patriotism including all Greece, was
rare. The Greek term φιλόπατρις was
nearly synonymous with φιλόπολις.
To express the more liberal patriotism,

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἢ μὴ χρεῶν,
 οὐδ' εὐτυχοῦντας εὖ δοκεῖν πράττειν αἰεὶ.
 καὶ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἰμ' ἔτι
 τὸν πάντα δ' ὄλβον ἤμαρ ἐν μὲ ἀφείλετο.
 ἀλλ', ὦ φίλον γένειον, αἰδέσθητί με,
 οἴκτειρον. ἔλθων δ' εἰς Ἀχαιῶν στρατὸν,
 παρηγόρησον, ὥς ἀποκτείνειν φθόνος
 γυναῖκας, ἃς τοπρῶτον οὐκ ἐκτείνετε
 βωμῶν ἀποσπάσαντες, ἀλλ' ὠκτεῖρατε.
 νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἴσος
 καὶ τοῖσι δούλοις αἵματος κεῖται πέρι.
 τὸ δ' ἀζῖωμα, καὶ κακῶς λέγῃς, τὸ σὸν

extending to the whole nation, the Greeks used the term φιλέλλην." Mitford's History of Greece vi. p. 118.

282. "χρὴ Edd. and Mss. δέi Brunck, from conjecture, in consequence of χρεῶν which follows so near. For the same reason in 969. he has changed χρὴ into δέi. Who after this would suppose that in the Bacchæ 507. (515.) which play he edited with the Hecuba, he should have left, *ὅτι γὰρ μὴ χρεῶν, οὗτοι χρεῶν Παθεῖν*! Stobæus also p. 435. ed. Grot. has χρὴ, and also τὸν κρατοῦντα, but the usual reading is better." Porson.

283. "πράττειν not a few Mss. Again for οὐκ εἰμ' ἔτι J. has οὐκέτ' εἰμ', Harl. Barocc. 37. δούλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἰμ' ἔτι Stobæus." Porson. *ἦν ποτ'*, sc. εὐτυχοῦσα.

285. Verbs signifying to take anything from one, take two accus. II. A. 275. *μηδὲ σὺ τόνδ', ἀγαθὸς περ ἔων, ἀποαίρεο κοῖρην*: O 462. (Zeus) *Τεῦκρον Τελαμώνιον εἶχος ἀπὸ νῆρα*. Matth. cit. Gr. § 412.

287. "Both here and in 508. 519. Brunck and Beck have edited Ἀχαιῶδες, from what motive I know not. Ἀχαιῶδες is the Attic form, in which most of the Mss. coincide. For no notice is to be taken of the opinion of

that excellent critic Franciscus Oudartus, who contends (*Misc. Obs. Næ* Vol. V. p. 431.) that α must be alien from the Attic word forsooth *Juvenalis* in *Juvenal* xiv. 101." Porson.

289. Compare Eur. *Heracle*. 96. *Οὐκ ἔστιν ὅστις τόνδε σοι κατακταίη*. — *Οὐχ ὄντιν', ἂν γε ζῶνθ' ἔλκετο ἐμάχη*. — ΑΛ. *Χρὴν τόνδε μὴ ζῆν, καὶ ὄραν φάος τόδε*. ΑΓ. *Τήτ' ἡδίκησεν πρῶτον σὺ θανὼν ὅδε*: 1009. *Νῦν οὐδ' ἐπειδὴ μ' οὐ διώλεσαν τότε Πρόθυμα ὄντα, τοῖσιν Ἑλλήνων νόμοις Οὐχ ἄνευ εἰμι τῷ κτανόντι καταθῶν*. *Τίσις π. 58. προνοοῦντες ὅτι ἐκόντας τε ἐλάβετε, καὶ χεῖρας προῖσχομένους*: ὁ δὲ νόμος τοῖς Ἑλλήσι μὴ κτείνειν τοῦτοι. By φθόνος Musgrave understands *the Deorum, Nemesis*: as in *Orest*. 963. *φθόνος νιν εἶλε θεόθεν*. But it will probably here signifies, *an invidious odious, censurable proceeding*.

293. "λέγῃ all the old editions and Mss. with Gellius xi. 4. and Stobæus p. 173. ["Thus also Tzetzes *Exeg.* II. *Ilad.* p. 5, 11. *Τὸ γὰρ ἀζῖωμα ταύτην κατὰ τὸν Εὐριπίδην, καὶ κακῶς λεγόντα ἐπειθὲν*." Schæf.] But Muretus *Upp.* T. iii. p. 593. has tacitly corrected λέγῃς: which critics in general approve. For when the Greeks express a person by a circumlocution, they return as soon as possible to the person

τίσει· λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν,
πᾶς τῶν δοκούντων αὐτὸς, οὐ ταυτὸν σθένει.

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290. τίς ἴστιν οὕτω στρεῖρρὸς ἀνθρώπου φύσις,
ἥτις, γόων σῶν καὶ μακρῶν ὀδυρμάτων
κλύουσα βρήνους, οὐκ ἂν ἐκβάλοι δάκρυ;

et al. ["Not always. Lucian certainly has departed from the rule, *Tragælopod.* 312. *Γ. iii. p. 662.* Οὐτε Διοὶ βρονταῖς Σαλμωνέος ἤρισε βία, 'ΑΛΛ' ἔθαν ψαλδέντι δαμῖσα θεοῦ φρένα βίλει. Compare also Euripides below v. 301." See *et al.*] Homer therefore never says βῆν 'Ηρακλεΐη, ἥτερ, but βῆν 'Ηρακλεΐη, ὅπερ. In *Il. T. 415.* meted we meet with, Νῶϊ δὲ καὶ περ ἑμὰ πρὸς Ζεφύροιο θέσιμεν, "Ὡν περ ἐλαφροτάτην φάσ' ἔμμεναι, but the Scholiast on *Apoll. Rh. ii. 276.* formulates us with Τόν περ ἐλαφροτάτον. Thus a few lines before, Hecuba, after having said φίλων γένειον, proceeds with ἔλθων, not ἔλθον. Those who construe λέγῃ with τὸ ἄξιωμα, would have Euripides use the idiom of the modern Italians or French. *Si Votus Granicus paroit lire, Ellis verroit bientôt, que je ne lui ai rien dit, que de verité.* Heath defends the common reading on another principle, namely, by making λέγῃ to be the middle voice. But the instances which he brings from Homer are nothing to the purpose; the Attics never say λέγομαι for λέγω. In *Soph. (Ed. C. 1186.* λέγεται in passive, as it always is in the Tragic writers. Photius *Ms. λέξεως λεχθήσεται.* Compare v. 892." Porson. "In the instances in *Il.* Homer collected by Porson, old *Od. M. 20.* καὶ τὰ μὲν εὖ παρέθηχ' ἱερὸν μῦθος 'Αλκινόοιο, Αὐτὸς ἰὼν διὰ πῆρος: and compare *Il. A. 600.* 'Ελθὼν γάρ β' ἐκκλωσε βῆν 'Ηρακλεΐη." Schell.

291. "πειθεὶ Aug. 1. Harl. and Beunck's *membrana*, which tense agrees with *νικᾷ* which is the reading of *Cod. Aug. (N. A. xi. 4.)* The *Ms. h.* also has *πειθεῖ*, but erased. If this reading be preferred, render it *vincere solent*, not *vincit* [*vincit*'] *hantius*

has thus turned these three verses: *Hæc tu etiam percorse dices, facile Achilles flexeris; Nam opulenti quum loquuntur pariter atque ignobiles, Eadem dicta eademque oratio æqua non æquo valet.*" Porson.

295. τῶν δοκούντων, Paraphr. ἦται δὲ ἐνδόξων καὶ ἐντίμων. Eur. *Heracle. 897.* Τερπιδὴν δέ τι καὶ φίλων ἄρ' Εὐτυχίαν ἰδέσθαι τῶν πάροις οὐ δοκούντων, qui nullò antea in numero habebantur. *Tro. 608.* 'Ορῶ τὰ τῶν θεῶν, ὥς τὰ μὲν πυργούσ' ἄνω τὰ μὴδὲν ὄντα, τὰ δὲ δοκοῦντ' ἀπάλεσαν.

"αὐτὸς without the article does not mean *idem*, but *ipse*. H. Stephens therefore in the Preface to his *Thesaurus Linguae Græcæ* cites αὐτός. But I have edited αὐτός from the rule laid down by Dawes, and from the principles of analogy. Eustathius on *Il. B. p. 209, 10=158, 25.* and elsewhere cites ὁ αὐτός." Porson.

296. "Οὐκ ἴστιν *Aldus* and *Miss.* But *Gregorius de Dial. p. 26.* has *τίς*. A negative frequently usurps the place of an interrogative. See the note on *Orest. 792.* where I think I have rightly restored *ποῦ* for *οὐ* in the passage from *Alexis.* The same substitution must also take place in *Anstoph. Eccl. 935.* ποῦ γὰρ ἀνασχέτην τοῦτό γ' ἐλευθέρῃ," Porson.

298. "Musgr. first conjectures *θήνους*, then *γλήνους* but without necessity. Such pleonasmis abound in the Tragedians, and are sometimes reciprocal, as in *Tro. 609.* Euripides says *θήνων ὀδυρμοί.* Thus *κοίτας λέκτρον Med. 436.* λέκτρον κοίτας *Alc. 948.* The example in *Soph. Antig. 424.* is remarkable, ὥς δταν κενῇτι *Εὐνήτι* νεοσσῶν ὀρφανὸν βλεψῇ *λεχόν.* Besides *γλήνους* would violate the metre. Dawes has laid down his

Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
 τὸν εὖ λέγοντα δυσμενῇ ποιοῦ φρενί.
 ἐγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπερ ἡτύχουν,
 σάζειν ἔτοιμός εἰμι, οὐκ ἄλλως λέγω.
 ἃ δ' εἶπον εἰς ἅπαντας, οὐκ ἀρνήσομαι,
 Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ
 σὴν παῖδα δοῦναι σφάγιον ἐξαιτουμένῳ.
 ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
 ὅταν τις ἐσθλὸς καὶ πρόθυμος ᾖ ἀνὴρ
 μηδὲν φέρεται τῶν κακίωνων πλέον.
 ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
 θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ.
 οὐκουν τόδ' αἰσχροῖον, εἰ βλέποντι μὲν φίλῳ

300

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canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Æschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading is correct, we must tolerate ἐβλασθεν as a liberty taken by the Chorus. In Troad. 1261. ἐλπίδας ἐν σοι κατέγναψε βίου: read κατέκναψε. The passage in the Electra 1021. Γυναῖκά, γλώσση πικρότης ἔνεστί τις, I consider as corrupt." Porson.

ἐκβ. δάκρυ. Eur. Heracl. 130. ὥστε μ' ἐκβαλεῖν οἴκῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. Æn. ii. 8. Quis talia fando Myrmidonum, Dolopumve, aut duri miles Ulyssei Temperet a lacrymis?

299. 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμουμένῳ, Schol. τῷ θυμῷ. Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessive weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνώτω τὸ μὲν δεδιὸς αὐτοῦ (τὸ δέος) ἰσχύον ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, ἀσθενὲς

δὲν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀκρότερον ἐσόμενον: 43. ἐν τῷ τοῦτε ἀξιούντι, for ἀξιώματι: 142. ἐν τῇ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, through want of practice. Eur. Iph. A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωρῇ τῆς πόλεως ἀπὸ τοῦ ἄρχειν, the honor which the city has by means of his command: iii. 10. ἐν τῷ διαλλάσσει τῆς γνώμης: vii. 83. τὸ ἡσυχάζειν τῷ νυκτός.

308. φέρεται, the middle voice, carries off for himself, receives. Κακίωνων: the penultima of comparatives in ἰων is long in the Attic, short in the Ionic.

309. "Translate thus: Dignus Achilles, qui a nobis honorem accipiat. Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητής. Pac. 918. Πολλῶν γὰρ ὑμῖν ἄξιος Τρυγαῖος ἄθμονεὺς ἐγώ. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brunck has assented with respect to the former." Porson.

311. βλέποντι for ζῶντι: Iph. T. 717. ἐπεὶ σ' ἐγὼ θανόντα μᾶλλον ἢ

χρώμεσθ', ἐπεὶ δ' ὄλωλε, μὴ χρώμεσθ' ἔτι;
 εἰεν· τί δ' ἤτ' ἐρεῖ τις, ἢν τις αὖ φανῇ
 στρατοῦ τ' ἄβροις, πολεμίων τ' ἀγωνία;
 πότερα μαχοῦμεθ', ἢ φιλοψυχήσομεν, 315
 τὸν κατθανόνθ' ὀρώντες οὐ τιμώμενον;
 καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν,
 κεί σμικρὸν ἔχοιμι, πάντ' ἂν ἀρκούντως ἔχοι,
 τύμβον δὲ βουλοίμην ἂν ἀξιούμενον
 τὸν ἐμὸν ὀρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις. 320
 εἰ δ' οἰκτρὰ πάσχειν φῆς, τάδ' ἀντάκουέ μου.
 εἰσὶν παρ' ἡμῖν, οὐδὲν ἥσπον ἀθλῖαι,
 γραιῖαι γυναῖκες, ἡδὲ πρεσβύται, σέθεν,
 νύμφαι τ' ἀρίστων νυμφίων τητῶμεναι,
 ὣν ἡδὲ κεῦθει σώματ' Ἰδαία κόπῃς. 325
 τόλμα τάδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν
 τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὀφλήσομεν.

βλέπωσθ' ἔξω φίλον. Alcest. 143. Καὶ
 πῶς ἂν αὐτὸς κατθανοί τε καὶ βλέποι;
 Ito. 628. Οὐ ταῦτόν, ὦ παῖ, τῷ βλέ-
 πειν τὸ κατθανεῖν. In other places we
 have ἔλιον, φῶς or φῶς, (002.) φῶς
 μὲν supplied.

312. "ὄλωλε. Brannk from his
 manuscript has edited ἀπεστί." Put-
 κα. μὴ χρώμεσθ' ἔτι, ὡς φίλον, we
 treat him so no longer.

313. εἰεν frequently precedes an in-
 terrogation. Phoen. 856. 1609. Hipp.
 257. Med. 286.

318. "σμικρὸν not few Mss.; the
 transcribers either supposing that the
 first syllable in σμικρὸς might be short-
 ened, or being unconcerned about the
 shape in the second foot. Thus
 below 336. τινα for τι Cant. J. But
 σμικρὸν is supported by Eustathius, II.
 A. p. 462, 10=351, 49. by ζῶν μὲν
 ἀνταρᾶν ἔχει καὶ ἐστὶ μικροῖς." Por-
 son. Schaefer would punctuate thus:
 ζῶντι μὲν, καθ' ἡμέραν καὶ σ. ε. and, in
 good truth, whilst I am alive, even if I

have but little for each day, all my
 wants would be supplied.

319. "ἀξιοῦν, to honor, as Heracl.
 921. Soph. Aj. 1114. οὐ γὰρ ἡξίου τοὺς
 μηδέναι. Eustathius quoting this pas-
 sage on Il. H. p. 666, 46=535, 12.
 K. 801, 53=720, 18. has στεφανού-
 μενον, being, I imagine, more familiar
 to his time, although he might have
 got it from v. 126. above. Thus also
 a gloss in a Cambridge Ms. τιμώμε-
 νον, στεφόμενον. Thomas Magister
 under ἀξίω cites the passage without
 any variation." Porson.

320. διὰ μακροῦ, sc. χρόνου, 'a mo-
 nument to late posterity.' Potter.

323. "The Homeric ἡδὲ (says Vulek.
 on Phoeniss. 1663.) ought not to be
 obtruded upon an Attic Tragic writer;
 not recollecting an instance from Here.
 Eur. 30. 'Ἀμφίον' ἡδὲ Ζῆσον ἐκγόνο
 Διὸς, quoted by himself on Phoen. 609.
 (615.)" Porson.

327. ἀμαθίαν ὀφλήσομεν, will incur
 the imputation of, Soph. Ant. 1028.

οἱ βάρβαροι δὲ μήτε τοὺς φίλους φίλους
ἡγεῖσθε, μήτε τοὺς καλῶς τεθνηκότας
θαυμάζεθ', ὥς ἂν ἡ μὲν Ἑλλὰς εὐτυχῇ,
ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλευμασιν.

Χο. αἰ, αἰ· τὸ δοῦλον ὥς κακὸν πεφυκέναι,
τολμᾶν θ' ἂ μὴ χρῆ, τῇ βίᾳ νικώμενον.

Εκ. ὦ θύγατερ, οἱ μοι μὲν λόγοι πρὸς αἰθέρα
φροῦδοι, μάτην ριφέντες ἀμφὶ σοῦ φόνου·
σύ δ', εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,
σπούδαζε, πάσας, ὥστ' ἀηδόνοσ στόμα,
φθογγὰς ἰεῖσα, μὴ στερηθῆναι βίου.
πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὀδυσσεύος γόνυ,

Αὐθαδία τοι σκαιότητ' ὀφλισκάνει. Eur.
Alc. 1112. μωρίαν δ' ὀφλισκάνεις.
Dem. Olynth. 1. fin. Ἀρά γε ὁρᾶτε
καὶ καταμανθάνετε, ἐφ' ἐκάστου τού-
των, ἡλικίην ἂν ὠφληκότες παράνοιαν
ἦτε, εἴ τι τοιοῦτον ἐτυχάνετε ἐψηφισ-
μένοι; Eur. Med. 405. οὐ γελῶτα δεῖ
σ' ὀφλεῖν τοῖς Σισυφείοις. This Gre-
cism is imitated by Horace, Od. i. 14,
15. tu, nisi ventis *Debes ludibrium*,
cave.

328. “δὴ recent editions; I have
replaced δὲ from Ald. and Mss.” Por-
son.

329. ἡγεῖσθε and θαυμάζετε are in
the imperative mood, not the indica-
tive. Compare Dem. c. Lept. 490.
Μήτ' οὖν ἐκεῖνοι ποτε παύσαιντο, εἰ ἂρ'
εὐξασθαι δεῖ, τοὺς μὲν ἑαυτοὺς ἀγαθὸν
τι ποιοῦντας μήτε τιμῶντες μήτε θαυ-
μάζοντες, μήθ' ὑμεῖς τᾶναντία τούτοις
τοὺς μὲν εὐεργέτας τιμῶντες. This
use of θαυμάζω for *colo*, *honoro*, is no-
ticed by Monk on Eur. Hipp. 105. who
compares Virg. G. iv. 215. *illum ad-
mirantur*, et omnes Circumstant fre-
mitu denso, stipantque frequentes.
Hor. Carm. iv. 14, 42. te profugus
Scythes *Miratur*, o tutela præsens
Italix, dominæque Romæ. Construe
thus from v. 326. *But we Greeks, if
we judge ill in honoring a brave man,
will submit to the imputation of folly.*

And do you, Barbarians, continue not
to consider those your friends who are
so, and to pay no respect to those who
have nobly died; so that Greece [by
acting as she does] may be crowned
with success, and you may meet with
the return that your sentiments de-
serve.

332. “πέφυκ' αἰ is the common
reading; and so in Stobæus lxii. p.
237. πεφυκέναι Ald. and a consider-
able number of Mss. together with
Eumathius viii. p. 301. But all have
τολμᾶ in the next line, to which I
have added a letter. For π is very
easily omitted, being frequently re-
presented in Mss. by a thin stroke.
Again κρατούμενον Stobæus, and the
Ms. J. as a various reading.” Porson.
The construction is: ὥς κακὸν (ἐστὶ)
τὸ πεφυκέναι δοῦλον: πεφυκέναι for
εἶναι: as φῦναι Med. 522. δεῖ μ', ὥς
ἔοικε, μὴ κακὸν φῦναι λέγειν.

334. “δύμοι Ald. οἱ μοι Brunck,
and also a Harleian Ms.; nor have I
thought it worth while to differ in a
point of little consequence. Both I
consider right; the latter by elision,
the former by crasis.” Porson.

335. “Brunck would prefer ριφέν-
τες, because the Tragedians generally
are partial to the first aorist. And in-
deed the Ms. E. has ριφθέντες, although

- πείθ' ἔχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340
 τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην.
 ἴδω σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος
 ἄντα χεῖρα, καὶ πρόσωπον ἔμπαλιν
 φοντα, μή σου προσθίγω γενειάδος.
 εἰ πέφυγας τὸν ἐμὸν ἰκέσιον Δία, 345
 φομαί γε, τοῦ τ' ἀναγκαίου χάριν,
 ἵν τε χεῖζουσ'· εἰ δὲ μὴ βουλήσομαι,
 ἢ φανοῦμαι, καὶ φιλόψυχος γυνή.
 ἄρ με δεῖ ζῆν, ἣ πατὴρ μὲν ἦν ἀναξ
 γῶν ἀπάντων· τοῦτό μοι πρῶτον βίου. 350
 ἢ ἐβρέφθην ἐλπίδων καλῶν ὑπο,
 ἡλεῦσι νύμφη, ζῆλον οὐ σμικρὸν γάμων
 σ', ὅτου δῶμ' ἐστίαν τ' ἀφίξομαι·
 κίνα δ', ἣ δύστηνος, Ἰθαίαισιν ἦν
 μεξί, παρθένοισ τ' ἀπόβλεπτος μέτα, 355
 θεῇσι, πλὴν τὸ κατθανεῖν μόνον·

erased." Porson. See the
 text 986.

πείθ', endeavor to persuade
 Hed. 345. οἴκτειρε δ' αὐτοῦς·
 παῖδων πατὴρ Πέφυκας· εὐκὸς
 βροτῶν σ' ἔχειν. Il. B. 486.
 132.

ἐμπαλιν Ald. ἔμπαλιν
 s. and Eustathius on Il. A.
 107, 31. with no difference
 sense, but a most important
 the metre. My meaning
 be better understood by
 that very few verses are to
 on the Tragedians like the
 beginning of the Ion, "Ἄτλας
 ἐν νύκτι οὐρανόν." Porson.
 He on Phœn. 1419. and Por-
 son p. xlii.

ἐμὸν ἰκέσιον Δία, Paraphr.
 κείαν. Schol. οἱ ἰκετεύον-
 ον Δία προέτεινον. Od. N.
 σφέας τίσαστο ἰκετήσιος.
 escaped the vengeance of
 he would fall on you for re-

jecting me a suppliant: inasmuch as I
 will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is
 given by Brunck from his *membræ*:
 the Ms. N. has *σε*, and *σοι* written
 above it. γε having been first changed
 into *σε*, and then *σε* into *σοι* on ac-
 count of the construction. Cleanthes
 in Epictetus Enchir. 77. confirms γε
 by his imitation: "Ἄγου δέ μ', ὦ Ζεῦ,
 καὶ σὺ γ' ἡ πεπρωμένη. Ὅποι ποθ' ἐμὴν
 εἰμὶ διατεταγμένος· Ὡς ἔφομαι γ' ἄοκ-
 νος· ἦν δὲ μὴ θέλω, Κακὸς γενόμενος,
 οὐδὲν ἤσσαν ἔφομαι. Perhaps both
 would have written better thus, Κακὸς
 (κακῇ) φανοῦμαι, οὐδὲν ἤσσαν ἔφομαι."
 Porson.

355. "παρθένοισί τ' Ald. [See note
 on 298.] But King παρθένοισ τ' from
 Mss.; and thus the *membr.* Cant. J.
 M. N. H. παρθένοισ without the con-
 junction, others, Canter μέγα for μέτα,
 without reason." Porson.

356. "Οἷηρα θεοῖσιν." Porson.
 πλὴν τὸ κατθανεῖν. "The *idea*, with

νῦν δ' εἰμὶ δούλη. πρῶτα μὲν με τοῦνομα
 θανεῖν ἐρᾶν τίθησιν, οὐκ εἰωθὸς ὄν·
 ἔπειτ' ἴσως ἂν δεσποτῶν ὁμῶν φρένα
 τύχοιμ' ἂν, ὅστις ἀργύρου μ' ἀνήσεται,
 τὴν Ἑκτορός τε χᾶτέρων πολλῶν κάσιν·
 προσθεῖς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,
 σαίρειν τε δῶμα, κερπίσιν τ' ἐφειστάναι,
 λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
 λέχη δὲ τὰμὰ δοῦλος ἀνητὸς ποθὲν
 χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.

the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—*With regard to, as far as concerns*, both at the beginning of a proposition, and after some words. Xen. Cyr. i. 6, 18. vii. 5, 46. Eur. Hec. 356. Ἰση θεοῖσι, πλὴν τὸ καταναεῖν μόνον." Matth. Gr. Gr. § 542. Obs. 4. b.

358. "The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἐόντα. Aristophanes Ran. 733. Οὔτε γὰρ τούτοισιν οὔσιν οὐ κεκιβδηλευμένοις. Menander in Stobæus iv. p. 53, 38. Ἐπὶ ἀν ἁγαθοῖς εὐνοούμενός τις ὢν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers." Porson. Æschin. c. Timarch. p. 69. Reisk. Καίπερ ὁμολογουμένου τοῦ πράγματος ὄντος.

359. δεσποτῶν—ὅστις. "The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case ὅστις or ὃς ἂν is commonly put. Il. Π. 621. χαλεπὸν σε—πάντων ἀνθρώπων σβέσσαι μένος, ὃς κέ σευ ἄντα ἔλθῃ ἀμυνόμενος. Od. Φ. 293. Οἶνός σε τρώει με-

ληθῆς, ὅστε καὶ ἄλλους Βλάμιν χανδὸν ἔλρ. Comp. ib. 3 Antig. 707. "Ὅστις γὰρ αὐτὸς μόνος δοκεῖ, ἡ γλῶσσαν, ἢ ἡ ψυχὴν ἔχειν, οὗτοι διαπύφθησαν κακοί." Matth. Gr. See also Brunck on Soph. Monk on Eur. Hipp. 78. duces an instance of this Greek Tibullus i. 6, 39. Tunc pro quisquis colit arte capillo effuso cui toga laxa sinu. double ἂν, see Matth. Gr. G

361. "χᾶτέρων πολλῶν Brunck, who conjectures καλῶν: to no purpose." Porson

362. "Thus Ald. Some have προθεῖς, which does not sense so well." Porson. Hec. Ἐπεὶ δ' ἀνάγκην προστίθης ἢ Such repetitions as ἀνάγκην κάσει in v. 364. seem to be rather affected by the Tr comp. 223. θύματος δ' ἐπισπρέψς τ' ἐπέστη τοῦδε παῖς Ἀ;

ἀνάγκην σ. Hecuba in Tro presses her fears that she compelled to undergo similities: τούτοις με προσθήσουσι λάτρην Κληῖδας φυλάσσειν, τῇ Ἑκτορά, ἡ σιτοποιεῖν κ. τ. drom. 164. δεῖ σ', ἀπὶ τῶν πρὸν φρονημάτων, Πτῆξαι ταπεινπεσεῖν τ' ἐμὸν γόνυ, Σαίρει τοῦμόν: the words of Hei Andromache.

ἀφίημι' ὁμμάτων ἐλεύθερον
 τόδ', Αἰῶν προστιθεῖς' ἐμὸν δέμας.
 Ὀδυσσεύ, καὶ διέργασαί μ' ἄγαν
 τίδος γὰρ, οὔτε του δόξης ὄρω 370
 παρ' ἡμῖν, ὥς ποτ' εὖ πράξαι με χρεή.
 τὸ δ' ἡμῖν μηδὲν ἐμποδὼν γένη
 κ, μήτε δρῶσα· συμβούλου δέ μοι
 τρεῖν αἰσχυρῶν μὴ κατ' ἀξίαν τυχεῖν.
 ἀρ οὐκ εἴωθε γεύεσθαι κακῶν, 375
 ἐν, ἀλγεῖ δ', αὐχέν' ἐντιθεῖς ζυγῶ·
 ἂν εἴη μᾶλλον εὐτυχέστερος,

a, no indeed; Elmsley
 L. 987.—ἀφίημι φέγγος
 εἶος, as βλέπω for εἶο,

ὅν μ' Ald. Some Mss.
 is very nearly the true
 by taking away a small
 must read Ἄγ' οὐκ as
 agister v. διαχρῶμαι."
 ασαι, dispatch me; so
 and conficio in Latin.
 th ended him." Shaks.

nular collocation of τις
 th Prom. 21. "Ἴν' οὔτε
 μορφήν βροτῶν Ὀψει.
 οὐτ' εἰ χρηστὸς, οὐτ'
 below 1161." Porson.
 expectation from any

is possible: see Med.

Ald. here and else-
 and similar Dorisms
 ed on the authority of
 h the approbation of
 n. 11." Porson.

δέ Ald. Mss. vary."
 σα, μήτε δρῶσα, i. e.
 Soph. Phil. 770. πρὸς
 κόντα μήτ' ἄκοντα. A
 occurs in Virg. Æn. i.
 aliter, Nec pietate fuit
 ei armis.

374. μὴ κατ' ἀξίαν: 855. χρῆσθαι
 μὴ κατὰ γνώμην τρόποις: Med. 771.
 δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

375. γεύεσθαι κακῶν, to experience
 distress. Eur. Herc. F. 1346. Ἀτὰρ
 πόρων δὴ μυρίων ἐγευσάμην. Soph.
 Trach. 1103. Ἄλλων τε μόχθων μυρίων
 ἐγευσάμην. Anag. 582. κακῶν ἐγευσ-
 στος. In the Scriptures we meet with
 the expression γεύομαι θανάτου. The
 student will observe the difference
 between the active and middle voices

γεύω, to make another taste, γεύομαι,
 to make oneself taste, to taste: thus
 Herod. vii. 46. Ὁ δὲ θεὸς, γλυκύν γεύ-
 σαι τὸν αἰῶνα, φθονερὸς ἐν αὐτῷ εὐρίσ-
 κεται ἰὼν, having given us a taste of.
 "The Latins use the verb *gustare* in
 a similar sense: *Horus meus hic quidem*
est; gustare ejus sermonem volo.
 Plaut. Mostel. v. 1, 15. *Et tu, Galba,*
quandoque degustabis imperium. Tac.
 Ann. vi. 20." Review of this ed. of
 the Hecuba, in the Literary Chronicle
 and Weekly Review for January 27.
 1827.

377. μᾶλλον εὐτυχέστερος. "The
 adv. μᾶλλον is often put with the com-
 parative. Herod. i. 31. Ὡς ἄμεινον εἴη
 ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν. 32.
 μᾶλλον ὀλβιώτερός ἐστι, and in Homer,
 Il. Ω. 203. *ρηϊτέρωι μᾶλλον.* Æsch. S.
 c. Th. 675. *Τίς ἄλλος μᾶλλον ἐνδικώ-*
τερος, Isocr. Archid. 138. *πολὺ μᾶλ-*

ἡ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.
 Χο. δεινὸς χαρακτήρ, κἀπίσημος ἐν βροτοῖς,
 ἐσθλῶν γενέσθαι, κἀπὶ μεῖζον ἔρχεται
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.
 Εκ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
 λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
 χάριν γενέσθαι παιδὶ, καὶ φόγον φυγεῖν
 ὑμᾶς, Ὀδυσσεῦ, τήνδε μὲν μὴ πτείνετε·
 ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως,
 κεντεῖτε, μὴ φεῖδεσθ'· ἐγὼ τ' ἐκον Πάριν,
 ὃς παῖδα Θέτιδος ὤλεσεν τόξοις βαλὼν.
 Οδ. οὐ σ', ὦ γεραῖα, παθανεῖν Ἀχιλλέως
 φάντασμά· Ἀχαιοὺς, ἀλλὰ τήνδ', ἠτήσατο.
 Εκ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,

λον κρείττον." Matth. Gr. Gr. § 458. Soph. Antig. 1210. μᾶλλον ἄσπον. Eur. Hipp. 487. μᾶλλον ἀλγίων κλύειν. For instances of a double superlative see 624. "So *magis* amongst the Latins. Nam nisi qui argentum dederit, nugas egerit, Qui dederit *magis* majores nugas egerit. Plaut. Menæchm. Prol. 55. Nam *magis* multo patior facilius verba. Id. Menæchm. v. 6, 13." Lit. Chron. l. c.

378. "ζῆν ἐν κακοῖς Stobæus p. 133. ed. Grot. but μὴ καλῶς p. 501. for κακῶν 375. Stobæus has πόνων." Porson.

379. χαρακτήρ, the stamp or impression upon coins, from χαράσσω: strong and deeply stampd is the impress of nobility: comp. Med. 516—519. Hipp. 102.

380. ἐσθλῶν γενέσθαι. "The gen. expresses the person or thing from which any thing proceeds, and is to be rendered by the preposition *ab*, *ex*, *from*.—In the same relation stand εἶναι, γίνεσθαι with the gen. Xen. Cyr. i. 2, 1. Πατὴρ δὲ δὴ λέγεται Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ δμοιογεῖται Μανδάνης γενέσθαι, *natus esse dicitur patre Camb.* Eur. Hec.

380. Thus also ποταμοῦ (κατὰ) εἶναι, Διὸς εἶναι γενεῆν, Il. 4. Again, Eur. Iph. A. 407. Διὸς ποῦ μοι πατὴρ ἐκ ταύτου γεγάς; gen. is used even with passives. Med. 800. οὔτε τῆς νεοζύγου Νή τεκνώσει παῖδα, with which οὐδὲ ἐκ is put." Matth. Gr. Gr. § 375. below 420.

ἐπὶ μεῖζον ἔρχεται, *increases, accession*: Eur. Med. 903. Κι προβαλεῖ μεῖζον ἢ τὸ νῦν κακόν.

381. "τοῦνομα Ald., which B and Beck have recalled. But has properly given ὄνομα, from no doubt, for thus it is read in 1. 2. 3. C. Cant. E. Harl. L. 3. 4. The copies of Stobæus fluctuate between οὔνομα and τ' ὄνομα. also οὔνομα." Porson.

387. "ἔτεκον ἐγὼ is edited by Brunck, in opposition to Mss. even with the consent of Mss. be objectionable." Porson.

391. ὅτ' ἐμὲ δέ μ' ἀλλά: Eur. 565. Σὺ δ' ἀλλὰ τοῦδε χρῆζε, "Vim particulæ ἀλλὰ in hac locutione non debent negligere tirones. ficit, εἰ μὴ τοῦτο δρᾶν θέλεις. *verbe, then.* Vide nostrum Phœi

καὶ δις τόσον πῶμ' αἵματος γενήσεται
γαία, νεκρῶ τε τῷ τάδ' ἔξαιτουμένα.

Οδ. ἄλλης κόρης σῆς θάνατος· οὐ προσοιστέος
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὠφείλομεν.

395

Εκ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

Οδ. πῶς; οὐ γὰρ οἶδα δεσπότης κεκτημένος.

Εκ. ὅποια κισσὸς δρυὸς, ὅπως τῆσδ' ἔξομαι.

Med. 942." Elmsley. Soph. Antig.
352. Τὶ δὴν ἂν ἄλλὰ νῦν σ' ἐπαφελοῖμ'
ἄγέ, Ecce. 412. "Ὁ θεὸς πατρῶσι,
ἐργάσασθε γ' ἄλλα νῦν.

392. "πῶμ' Mss. and editions; but
this form was unknown to the Attics;
as is clearly proved by one argument.
There are many places, in which the
metre requires πῶμα; none, where it
requires πῶμα. few, where it can admit
it." Porson. Cf. Alc. 922.

394. Eur. Or. 1037. ἄλλ' τὸ μητρὸς
αἷμα. Iph. T. 1014=978. ἄλλ' τὸ κείνης
αἷμα, sc. ἐστὶ cf. Hec. 530.

395. "ὠφείλομεν Ald. ὀφείλομεν
the edd. of Barnes, King, Brunck;
and thus Aug. 1. 2. H. J. N. But
the preponderance is in favor of ὠφεί-
λομεν, which I have now restored,
being formerly too hastily agreed with
Brunck." Porson. Paraphr. εἴθε μηδὲ
τοῦδε (θανάτου) ὠφείλομεν ποιεῖσθαι,
wish, and I wish that this were not
necessary! Eur. Iph. A. 1303. μήποτε
ἔσθ' ἔτι (τίμιος) τὸν ἀμφὶ βοῦσι βο-
σκόλον τραφέντ' Ἀλέξανδρον οἰκίσαι ἀμφὶ
τῷ λεοκτὸν ἔδωρ. Dem. in Aristog. 783,
73 ὀφείλει γὰρ μηδεὶς ἄλλος Ἀριστογεί-
τον χεῖρειν. See Matth. Gr. Gr. §
313. 1. 2.

397. ἔσθ' οἶδ' τὸ οἶδα κεκτημένος οὐκ
ἐστὶν περίφρασις, ἀλλ' Ἀττικὴ σύνταξις,
ὡς τοῦ κεκτημαι. Thuc. vi. 64. εἰδότες
ὅτι ἐν δυοῖσι δυνηθέντες, that they
would not have been equally able:
ἐκσταται, ἵστημι, and other verbs of
a passive signification have the same con-
struction see v. 244. Matth. Gr. Gr.
§ 547, 2.

398. "ὁμοία is Reiske's emenda-
tion, adopted by Brunck and Beck,

for ὁποῖα, which Aldus and the Mss.
have. For ὅπως B. οὕτως. But upon
consideration, I am suspicious of this
emendation, and think the common
reading defensible. Generally indeed
ὅπως or ὅπως μὴ is construed with the
second person, sometimes with the
third, more seldom with the first.
Aristophanes Eccles. 296. "Ὅπως δὲ
τὸ σύμβολον λαβόντες ἔπειτα πλη-
στοὶ καθεσθούμεθα: a little below he says
without an ellipse, "Ὅρα δ' ὅπως ὠθή-
σομαι τοῦσδε τοὺς ἐξ ἔσπεος. Anti-
phanes Athenæi iii. p. 123. B. "Ὅπως
ἔδωρ ἔφοντα μηδὲν ἔφομαι. The com-
mon reading also in Eur. Tro. 147.
which Musgrave vainly endeavors to
correct, must be retained: Μήτηρ δ'
ὅς τις πτανοῖς κλαγγὰν Ὀρνισιν, ὅπως
ἐξάρξω γὰρ Μολπᾶν." Porson. "Comp.
Aristoph. Nub. 257. ὥστερ με τὸν
Ἀθάμανθ' ὅπως μὴ θύσετε." Schæf.
Reiske punctuates the passage thus.
ὁμοία, κισσὸς δρυὸς ὅπως, τῆσδ' ἔξομαι.
"It is evident that the genitive was
intended to imply a part." The con-
struction of the verbs to take with the
gen. appears to have arisen from this
cause. Yet these are for the most
part only verbs middle: λαμβάνεσθαι
and its compounds ἀντιλ., ἐπιλ., δρατ-
τεσθαι, ἄπτεσθαι, ἔχεσθαι, ἀντεχεσθαί-
μιος. Xen. K. 'A. vii. 6, 41. "Ἦν οὖν
σωφρονῶμεν, ἐξόμεθα αὐτοῦ, we shall
keep hold of him: vi. 3, 17. Καυῇ τῆς
σωτηρίας ἔχεσθαι, in salutem incuti-
bere, to be earnestly attentive to his
safety. Herod. i. 93. Αἰμὴν δὲ ἔχεται
τοῦ σήματος μεγάλη, borders upon.
Thuc. i. 140. τῆς γνώμης τῆς αὐτῆς
ἔχομαι, persevere in: i. 93. Τῆς θα-

Οδ. οὐκ' ἦν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

Εκ. ὥς τῇσδ' ἐκούσα παιδὸς οὐ μεθήσομαι.

Οδ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

Πολ. μῆτερ, πιθοῦ μοι καὶ σὺ, παῖ Λαερτίου,

χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

Βούλει πεσεῖν πρὸς οὔδας, ἐλκῶσαί τε σὸν

γέροντα χρῶτα, πρὸς βίαν ὠθουμένη,

ἀσχημονῆσαί τ', ἐκ νέου βραχίονος

λάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλμησεν εἰπεῖν ὥς ἀνθεκτέα ἐστίν." Matth. Gr. Gr. § 365. See below, v. 827. "The future for the conjunctive is the regular construction after *δπως*, which indeed takes the pres., the aor. 1. pass. and aor. 2. in the conjunctive, but instead of the aor. 1. act. and mid. requires the future, and this, whether it be governed by a verb preceding, or that *δρα*, *cave*, is omitted. In the passages where the aor. 1. conj. still remains after *δπως*, one or other of the Mss. or editions generally has the future. But *δπως ἂν*, *that*, takes the conj. and aor. 1. act." *Ibid.* § 520. See also Brunck on Soph. Aj. 557. Monk Hipp. 520.

399. "Thus most of the Mss. and the Schol. The reading of Aldus, Οὐ μὴν γε, is faulty, were it only for this reason, that Οὐ μὴν is followed by γε, without any interceding word. See Phoen. 1638. In Bacch. 852. read Οὐκ ἠθέλησε." Porson.

400. ὥς: the ellipse to be supplied is ἴσθι, or *δρα*, *be assured that I will not quit my hold of her*: see Med. 609. "μεθίεσθαι, *to let go*, takes only the gen., μεθιέναι on the contrary, in the same sense, usually takes the accus. Soph. Œd. C. 330. μέγες χεροῖν τὴν παῖδα θᾶσσον: (Eur. Hec. 549. 552. Hipp. 333.) Aristoph. Plut. 42. "Ὅτφ ξυναντήσασιν πρῶτον ἐξιὼν, Ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι. Eur. Med. 734. Ἀγουσιν οὐ μεθεῖν ἂν ἐκ γαίας ἐμὲ is governed of ἄγουσιν, and with

μεθεῖο must be supplied ἐμοῦ: Porson's note.)" Matth. Gr. Gr. § 367.

401. Εἶμι and its compounds always a future signification, as in the Attic writers, (Dawes. 82.) but also in Homer, Il. A νῦν δ' εἶμι Φθίηνδ'. E. 256. ὁκ ἱππων ἐπιβαινέμεν· ἀλλὰ καὶ Ἄντιον εἶμ' αὐτῶν. See Phoen. Below 414. ἄπειμι must be read *I am going*; as in Phoen. 623.

402. Λαέρτης, Λαέρτιος, and τιος, (Soph. Aj. 1. Eur. Tro. 42) in use in the tragic writers: or first in Homer.

403. Χάλα, Schol. ἐνδίδου, ἀ χαλῶντων τὰ ἰστία: give up Orest. 690. 698.—τοκεῦσιν. "In the plural is often used for the singular. Æsch. Pr. 67. σὺ δ' αὖ κατοκνύεις Διὸς τ' ἐχθρῶν ὑπερ Στένεις; only Prometheus is meant. Eur. 403. τοκεῦσιν, instead of the singular. Soph. Œd. T. 1184. "Ὅστις πρὸς φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς χρῆν μ', ὁμιλῶν (i. e. ξὺν μητρὶ τ' ἔμ' οὐκ ἔδει (i. e. τὸν πατέρα) νῶν. The general expression in the plural gives greater emphasis to the speech." Matth. Gr. Gr. § 292. Soph. Œd. T. 366. Λεληθέναι ἐμὲ σὺν τοῖς φιλτάτοις Αἰσχισθ' ὁμιλῶν i. e. with Jocasta.

404. "Some Mss. have μεθίεσθαι. Porson. Cf. 372. 1269. See below on Orest. 614.

- πασθεῖς ; ἃ πείσει. μὴ σύ γ' οὐ γὰρ ἄξιον.
 ἄλλ', ὦ φίλη μοι μήτερ, ἡδίστην χέρα
 ὅς, καὶ παρείαν προσβαλεῖν παρηΐδι· 410
 οὐ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον,
 κτῖνα κύκλον θ' ἡλίου προσόψομαι.
 ἔλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.
 μήτερ, ὦ τεκούσ', ἄπειμι δὴ κάτω.
 ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν ; 415
 ἄννυμφος, ἀνυμέναιος, ὧν μ' ἐχρῆν τυχεῖν.
 οἰκτρὰ σὺ, τέκνον· ἀθλία δ' ἐγὼ γυνή.
 ἐκεῖ δ' ἐν Αἴδου κείσομαι χωρὶς σέθεν.
 οἴμοι, τί δράσω ; ποῖ τελευτήσω βίον ;
 δούλη θανοῦμαι, πατρὸς οὖσ' ἐλευθέρου. 420
 ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

410. "ἃ πείσει. Understand, τοῖς
 ὅσιν εἰ μαχεῖ." Porson. πείσει,
 or πείσῃ, from πείσχω.

σύ γ'. "When any one wishes
 to persuade another from any thing
 by treaties, μὴ σύ γε is very com-
 monly used with the omission of the
 preceding. Soph. Œd. C. 1441.

εἰ χρῆ, θανοῦμαι. ANTIG. μὴ
 , ἀλλ' ἐμοὶ πιθοῦ. Eur. Phœn.
 Τί τῆς κακίστης δαιμόνων ἐφίεσαι,
 ἡμίας, παῖ ; μὴ σύ γ' ἄδικος ἦ
 Matth. Gr. Gr. § 465.

416. "πανύστατα Ald. The hiatus
 moved by many Mss. and by
 205. where the same distich is
 used." Porson. Soph. Aj. 857.
 ὅν διφρευτήν ἡλίου προσεννέπω,
 ὅστατον δὴ, κοῦ ποτ' αὖθις ὕστερον :
 806. 'Ορᾷτέ μ', ὦ γᾶς πατρίας
 αἶ, Τὰν νεάταν ὁδὸν Στείχουσιν,
 ν δὲ φέγγος Λεύσσουσιν ἀελίου,
 ποτ' αὖθις.

417. "δέχου Ald. edd. But δέχη
 (δῆ) Mosq. 1. 4. Cant. G. H. L.
 . R. Eumath. vi. p. 202. δ' ἐχρη
 δ' ἐχου as a various reading C. E.
 igh in C. γρ. is not prefixed : τ'
 Mosq. 3. δ' ἐχει in Aug. 2. as a
 is reading, in C. and in both the
 Eurip. Hec.

Harleian. I have therefore edited
 δέχει. See what trouble the Attic
 form (δέχει for δέχη) has given to the
 transcribers, and compare Orest. 404,
 where ἀποτρέπει is found in E. by the
 first hand." Porson. For a similar
 application of the particle δὴ, see the
 passage from Soph. Aj. 857. quoted
 above. Eur. Heracl. 573. προσειποῦσ'
 ὅστατον πρόσφθεγμα δὴ, as Elmsley
 reads for μοι.

416. ἀνυμέναιος, ὧν κ. τ. λ. Paraphr.
 ἄμμοιρος Ὑμεναίων, ὧν ἔπρεπεν ἐμὲ λα-
 χεῖν δηλονότι. Cf. 21. Thus Antigone
 complains, Soph. Antig. 916. Καὶ νῦν
 ἄγει με διὰ χερῶν οὕτω λαβὼν, Ἀλεκ-
 τρον, ἀνυμέναιον, οὔτε τοῦ γάμου Μέρως
 λαχοῦσαν, οὔτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very fre-
 quent ellipse in Homer and the tragic
 writers ; it is supplied in Alc. 25. ὅς
 νιν εἰς Αἴδου δόμους Μέλλει κατὰξειν.

421. "Before Brunck the line stood
 thus : ἡμεῖς δὲ πεντήκοντ' ἄμμοροι δὴ
 τέκνων. He from his Ms. has edited,
 'Ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκ-
 νων. Now attend to Ammonius :
 "Sed jure huic mutationi, quam nulli
 confirmant codices, se jam objecit
 Steinbrychel." Yet, such is his skill

Πολ. τί σοι πρὸς Ἑκτορ', ἢ γέροντ' εἶπω πόσιν;

Εκ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

Πολ. ὦ στέρνα, μαστοί θ', οἳ μ' ἐθρέψαθ' ἡδέως.

Εκ. ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης.

Πολ. χαῖρ', ὦ τεκοῦσα, χαῖρε, Κασάνδρα τ' ἐμή,

Εκ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

Πολ. ὅτ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

Εκ. εἰ ζῇ γ' ἀπιστῶ δ' ὦδε πάντα δυστυχῶ.

or accuracy, he has himself edited ἄμμοιροι, admiring, it seems, the stability of spondee. As he at other times refers to the Moscow Mss., how could he fail to know that in 1. 3. the line runs thus Ἡμεῖς δὲ πεντήκοντά γ' ἄμμοιροι τέκνων, with which agree E. R.: δὴ is omitted in L. N. Aug. 1. and 2. But since ἄμμοιροι is a word of suspicious character, Beck has attributed to Brunck a better reading than the one edited by him, viz. ἄμμοροι. That no doubt may exist, the whole verse is exhibited precisely as I have edited it by Eustathius on 11. 2 p. 639, 57 = 499, 6." Porson. Tro. 134. ἄσφάξει μὲν τὸν πεντήκοντ' ἐροτῆρα τέκνων. Virg. Aen. ii. 503. Quinquaginta illi thalami s'es tanta nepotum. Hom. 11. 2. 243.

422. τί σοι—εἶπω: what can I say for you? see above 195.

423. ἄγγ. ἐμέ (οὔσαν) π. ἀθλ. Thus 589. ἀγγελθεῖσά μοι Γενναῖος.

425. "The double epithet ἀώρου ἀθλίας is very inelegant. I have therefore taken away a letter, at the suggestion of Markland on Eur. Iph. T. 1490. Orest. 1028. Ὁ μέλεος ἡβης σῆς, Ὀρέστα, καὶ πότμου, Θανάτου τ' ἀώρου." Porson.

426. "ἐμοί Brunck from his membr.; but ἐμῇ in very many Mss., which I think better. Many also χαῖρ' ὧ K. Again χαίρωσιν, which King has given from conjecture for χαίρουσιν, is a solecism, and can neither stand for χαίροιεν, or χαίροιεν ἂν, or χαίρόντων. Yet Brunck, Beck, and Ammonius

have followed him. Οὕτως αἰνὰς ἐπὶ λαμπύρως ἢ καίτοι διέκετο. At the end of the line, τόδε f. r. χαρά is a reading of a Leyden Ms. noticed by Valart. Phœn. 621. The Scholiast μὴ οὐκ ἔστι τὸ χαίρειν δηλονότι. With the Leyden, a Harleian Ms. (J) coincides, and over τόδε has, ἦτοι χαίρεσθαι, an elegant Datism." Porson. Aristoph. Eup. 291. εἰς τὸν ἐκεῖν' ἤκει τὸ Δάτιδος μέλος ὅτι χαίρωμαι, καὶ τέρπομαι, καὶ χαίρωμαι. This line is attributed to Datis, the Persian general, on the occasion of the reduction of Naxos. The word χαίρωμαι is a barbarism, for the Greeks never said χαίρω. Hence the term Datis was applied to similar solecisms. Lempriere's Class. Dict. re-edited by E. H. Barker, Esq.

427. For the same play on the word χαῖρε, see Orest. 1082. Χαῖρ' οὐκ ἔστι τοῦτο, σοὶ γε μὴν. Οἱ θανόντες χαρμάτων τητῶμεθα. Phœn. 627. ΠΟ. Μῆτερ, ἀλλὰ μοι σὺ χαῖρ' 10. Χαρὰ γὰρ πᾶσι τέκνων. 526. ΗΡ. Ἀδμήτε, καὶ σὺ χαῖρε, σαλῶν ἄναξ. ΑΔ. Θέλωμι ἂν εἶδ' ὅντα σ' ἐξεπίσταμαι. Soph. El. 1 χαίροις ἂν, εἰ σοὶ χαρὰ τυγχάνει. Johnson's Irene 'Oh mortal woe kiss and then farewell. Irene. Gods have given to others to sure Oh miserably must Irene fare'

428. I have edited Θρηξὶ for after Scholefield, for the sake of consistency; for in 1249. Porson Θρηξὶ, as Θρηκὶ in 19. Θρηκίου, Θρηξ. 7. 36.

λ. ζῆ, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν. 430

τέθνηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ὕπο.

λ. κόμιζ', Ὀδυσσεῦ, μ', ἀμφιθεῖς κᾶρα πέπλοις,

ὅς, πρὶν σφαγῆναί γ', ἐκτέτηκα καρδίαν

ἱρήνοισι μητρός, τήνδε τ' ἐκτήκω γόοις.

ὦ φῶς' προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι 435

μέτεστι δ' οὐδέν, πλὴν ὅσον χρόνον ξίφους

βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

οἱ γὰρ προλείπω λύεται δέ μου μέλη.

ὦ θυγατερ, ἄψαι μητρός, ἔκτεινον χεῖρα,

θός· μὴ λίπης μ' ἀπαιδ' ἀπωλόμην, φίλαι. 440

30. θ. ὄμμα τὸ σόν, for τὸ θ. σου θ. the possessive pronouns are equivalent in signification to the genitive the personal pronouns, e. g. ὦ ἡμέτερε, υἱὸς ἐμὸς, is the same as ἡμέτερος υἱός ἐμῶν. Hence, a more accurate definition of the person indicated by the possessive pronoun, as in the gen., as an apposition to the pronoun possessive. Il. Γ. 180. αὐτ' ἐμὸς ἔσκε κυνέτιδος. Soph. C. 344. Σφὼ δ' αὐτ' ἐκείνων τὰ μὲν τήνου κακὰ ἵππερονεῖτον. Aristoph. 93. ἐκκόψει γὰρ Κόραξ πατάξας γὰρ σὸν (ὀφθαλμὸν) τοῦ πρεσβέως, *monstrum meum absentiis, meas praesentibus*, Cic. Planc. 10, 26. Comp. 31, 1. In the same manner the pronoun αὐτός, *self*, is added to the noun possessive in the gen., as in Il. 10, *mea ipseus eūria*. Il. O. 89. ἔπερον λέχος αὐτῶν. Herod. vi. 97. *mea ἐπὶ τὰ ὑμέτερα αὐτέων*, and passim. Matth. Gr. Gr. § 466. See Gen. 1533.

ὄμμα συγκλ., the usual ceremony of the death of a person; Phoen. 6. ξυνόρμοςον δὲ βλέφαρά μου τῇ χειρί. See Robinson's Gr. Antiq. 118.

31. Musgrave cites from Plut. ad Apoll. 107. Εἰ γὰρ προήεν, κἂν προεξετήκοντό τινες ταῖς χεῖρσι, καὶ πρὶν ἀποθανεῖν, ἐτεθήκει. Compare also the words of St.

Paul, 1 Tim. v. 6. Ἡ δὲ σπαταλώσα, ζῶσα τέθνηκε.

432. "The Edd. of Barnes and King have πέπλοις κᾶρα, which is bad." Poison. In Eur. Med. 783. we have the more regular construction: κόσμον ἀμφιθεῖ χρόν. Ion 1433. στέφανον ἐλαίας ἀμφέθηκά σοι. In l. 571. below we have a similar enallage: τὴν θανούσαν ἐκ χειρῶν Φύλλοις ἔβαλλον, *strewned leaves upon the dead*. Rhos. 27. ἁρμόσατε ψαλίοις ἵππους for ψάλια ἵπποις. Virg. Aen. iii. 61. *classibus Austris*, for *classes Austris*. Schol. κοινῶς μὲν ἡ κρᾶς λέγεται, τῇ κρᾶσι. [Phoen. 1165.] ἡ δὲ τραγωδία καὶ τὸ κρᾶτα λέγει οὐδετέρως, ὡς τὸ κᾶρα. ἡ δὲ κᾶρα τῶν νεωτέρων ἐστὶ.

433. ἐκτέτηκα, perf. mid. in a passive sense, *I am become weakened*, (κατὰ) κ. See Matth. Gr. Gr. § 494.

435. "Fr. Jacobs reads ὅμ' ἔστι μοι. But a compound stands better in opposition to a compound, than to a simple word. On ὄνομα and ὄμμα see Orest. 1080." Porson.

438. Eur. Alc. 401. Τί δρᾶς; προλείπεις, There is probably an ellipse of βίον: Med. 118. θανάτῳ καταλυσαίμην, Βίον στυγερὰν προλιποῦσα.

λύεται δέ μου μέλη. Eur. Heracl. 602. ὦ παῖδες, οἰχόμεσθα λύεται μέλη Λύπη. Λύω has the first syllable common in Homer; long in the tragic writers.

ὡς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν,
Ἑλέην ἴδοιμι· διὰ καλῶν γὰρ ὁμμάτων
αἴσχιστα Τροίαν εἴλε τὴν εὐδαίμονα.

Χο. αὔρα, ποντιάς αὔρα,

στροφὴ α

ἄτε ποντοπόρους κομίζεις

445

θοὰς ἀπάτους ἐπ' οἶδμα λίμνας,

ποῖ με τὰν μελέαν πορεύσεις;

τῷ δουλόσυνος πρὸς οἶκον

κτηθεῖς· ἀφίξομαι;

ἢ Δαρίδος ὄρμον αἴας,

450

ἢ Φθιάδος, ἐνθα καλλί-

σταν ὑδάτων πατέρα

φασὶν Ἀπιδανὸν γύας λιπαίνειν,

ἢ νάσων, ἀλιήρει

ἀντιστρ. αΐ.

κώπα πεμπομένην τάλαιναν,

455

οἰκτρὰν βιοτὰν ἔχουσιν οἴκοις,

441. ὡς, sc. ἀπολομένην.

442. καλῶν· the first syllable of καλὸς is long in Homer, common in Hesiod and Theocrit., and short in the tragic writers.

443. "πρὶν for τὴν G. Musgr. I. in the text, E. in the margin. But τὴν East, II. B. p. 206, 5=156, 8." Porson. In Tru. 780. Andromache says of Helen, "Ὅλοισ' καλλίστων γὰρ ὁμμάτων ἀπο Αἴσχιστα κλεινὰ πεδὶ' ἀπώλεσας φρυγῶν."

444. "αὔρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αὔρα τις εἰσέπνευσεν μυστικωτάτῃ. This line is cited by the Scholiast. A tragic writer in Tattian p. 35. Αὔρα θεῶν ἕχημα τιμωτάταν. Sositates in Athenæus xi. p. 474. B. Αὔρα κόρη Σκείρανος ἡσυχῇ ποδὶ." Porson.

445. "Some editors, too solicitous about the metre, have introduced "Αἴας." Porson. See Pref. p. li.

447. "τάλαιναν some Mss. cer-

tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

451. "The common reading is, ἐνθα τὸν κ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into chorusses where they have no place." Porson.

453. "Others have τὰς γύας or γύας. [According to J. msl. on Soph. ŒJ. C. 58. Eur. HeracL. 839. the masc. ὁ γύης, and not ἡ γύη, is the Attic form.] In a former edition, I had restored πεδία, which many Mss. have. With respect to the metre, observe that χρυσέαν v. 463. is a disyllable. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllables, and have erased τὰς." Porson.

454. "νάσων. The s is required by the metre; thus also have several Mss. Others νάσων." Porson. Νάσων depends upon the subst. ὄρμον, not, as Musgr. explains it, upon ἐνθα, referring to v. 1267.

ἔνθα πρωτόγονός τε φοῖνιξ,
 δάφνα θ' ἱεροὺς ἀνέσχε
 πτόρθους Λατοῖ φίλα
 ὠδίνος ἄγαλμα Δίας ;
 Ζὺν Δηλιάσιν τε κούραις,
 Ἀρτέμιδός τε θεῶς
 χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω ;
 ἢ Παλλάδος ἐν πόλει, στροφὴ β'.
 τᾶς καλλιδίφροί' Ἀθα- 465
 ναίας ἐν κροκίῳ πέπλῳ
 ζεύξομαι ἄρματι πάλους,
 ἐν δαιδαλείαισι ποικίλ-
 λουσ' ἀνθοκρόποισι πήναις,
 ἢ Τιτάνων γενεάν, 470
 τὰν Ζεὺς ἀμφιπύρῳ

" Πτόρθους Λατοῖ φίλα. This exists, I believe, in all Mss., and editions before Brunck. This without any intimation to the Mss. as is usual with him in adopting conjectures of others, has from Heath's emendation, Λατοῖ πόρθους. The olive is added in 1108." Porson.

" κούραισι commonly : κούραις B. Harl. Ms. Reg. Soc. and all the rest. This I remark, not considering Mss. as any authority in cases ; but lest any one should be the authority of Mss. in support of common reading." Porson.

ἄμπυκα. Hom. Il. X. 468. Τῇλε φρατὲς χεῖ δέσματα σιγαλόεντα, ἢ, κεκρύφαλον τ', ἢ δὲ πλεκτὴν ἤν, Κρήδεμνόν θ'. "That which the flowing hair close or tight, or fillet." Fr. ἀνὰ and πύκνω, condense. "Defluentem capillum firmat et densat." Pliny." Lexicon of the Fundamental of the Greek Language. This is a better derivation than the received

one from Eustathius διὰ τὸ ἀμπεχεῖν τὰς τρίχας.

465. " Instead of καλλιδίφρου I have written the Ionic form καλλιδίφροισι, in order to avoid the hiatus. Again δαιδαλαίαισι Ald. and in 473. τοκέων some Mss. badly." Porson.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred τέπλος was carried to the citadel, and put upon Minerva's statue. "This τέπλος was woven by a select number of virgins called Ἐργαστικά, from ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants ; Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it ; whence men of true courage and bravery are said to be ἀξιοί τέπλου, i. e. worthy to be portrayed in Minerva's sacred garment ; as in Apollonius, Equit. (565.) Εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι ἄνδρες ἦσαν τῆςδε τῆς γῆς ἄξιοι, καὶ τοῦ τέπλου."

κοιμίζει φλογμῷ Κρονίδας ;
 ὦ μοι τεκέων ἐμῶν,
 ὦ μοι πατέρων, χθονός θ',
 ἃ καπνῷ κατερείπεται
 τυφομένα, δορίληπτος
 πρὸς Ἀργείων· ἐγὼ δ' ἐν
 ξείνῃ χθονὶ δὴ κέκλημαι
 δούλα, λιποῦσ' Ἀσίαν
 Εὐρώπας θεράπναν,
 ἀλλάξας, Αἶδα θαλάμους.

ἀντιστρ. β.

475

480

Potter's Antiq. of Greece, vol. i. p. 421.

472. κοιμίζει. Phœn. 192. σύ τοι μεγαληγορίαν Ὑπεράνορα κοιμίζεις. Compare Eur. Hipp. 562. Βροντᾷ γὰρ ἀμφιπύρρῳ τοκάδα τὰν διογόνου Βακχου Νυμφευσαμέναν, πότμῳ Φονίῳ κατεύνασεν. Soph. Antig. 833. Also St. Paul, 1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται πολλοὶ, i. e. are dead: as in many other passages of the N. T. From this sense of κοιμάομαι comes κοιμητήριον, a cemetery, or burial place.

476. "King has edited from the Ms. K. (*ex codicibus*, is his expression,) δορίληπτος, which I should myself have adopted, did not that Ms. bear occasional marks of interpolation. But since the Aug. 1. has it also, I have at length admitted it. Next ὑπ' is omitted in almost all Mss.; some have it written over by way of interpretation. I have therefore edited πρὸς, which easily escaped on account of the preceding letters. Above 102. Δοριθήρατος πρὸς Ἀχαιῶν. See below 762. In Æsch. S. c. Theb. 280. δουρύπληθ' Ald. δορίπληθ' Ms. Barocc. 231. but we must evidently read δουρίληφθ'. Robortellus has edited δουρίκτητ'." Porson.

478. κέκλημαι, for εἰμι, or *I am accounted, considered*: 550. 623. Æsch. Pers. 240. Οὐτινος δούλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι. Eur. Hipp. 1. Πολλὴ μὲν ἐν βροτοῖσι, κοῦκ ἀνώνυμος

Θεὰ κέκλημαι Κύπρις: where see Monk's note. Hesiod. Θ. 409. ἦν ποτε Πέρσης Ἠγάγετ' ἐς μέγα δῶμα, φίλῳ κεκλησθαι ἄκοιτιν.

480. "θεράπαιναν generally: *θεράπναν*, which is required by the metre, Mss. exhibit as a various reading." Porson.

Ἀσίαν Εὐρώπας θ. Schol. ἐπειδὴ ἡ μὲν Τροία ἐν Ἀσίᾳ ἐστίν, οἱ δὲ ταύτην πορθήσαντες Ἕλληνες ἐν Εὐρώπῃ, διὰ τοῦτο τὴν Ἀσίαν δούλην τῆς Εὐρώπης λελοικέναι φησί.

481. "The Schol. and Musgr. take Αἶδα for the gen. Editions substitute the iota. But on such points it is useless to appeal to Mss." Porson. Schol. ἀντὶ τοῦ δοῦσα τὸ ἐμὸν λέχος τῇ σαρλεύσαντι, καὶ βουλευθέντι φονεῦσά μ. Paraphr. ἀλλαξαμένη αἶδαν τῶν θαλάμων, which is the more usual construction. See Med. 964. A similar inversion is observable in Horace, Od. i. 17. Velox amœnum sæpe *Lucretilem Mutat Lycæo* Faunus, i. e. *sæpe demigrat in Lucretilem ex Lycæo*. But Dr. Brasse on Soph. Antig. 945. Ἔτλα καὶ Δανάας οὐράνιον φῶς Ἀλλάξαι δέμας ἐν χαλκοδέτοις αἰλαῖ, thus explains our passage: "Ἀλλάττω, in its original meaning, signifies, *to change*, and here Danaë is said 'to have changed the light' for *darkness*, to have *quitted* the light. In Hec. 481. the chorus says, that she changed the chambers of death for slavery, or

- Ἰαλ. ποῦ τὴν ἀνασσαν δὴ ποτ' οὔσαν Ἰλίου
 Ἑκάβην ἂν ἐξεύροιμι, Τρῳάδες κόραι ;
 Ἰο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,
 Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485
- Ἰαλ. ὦ Ζεῦ, τί λέξω ; πότερά σ' ἀνθρώπους ὄρᾱν ;
 ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
 ψευδῇ, δοκοῦντας δαιμόνων εἶναι γένος,
 τύχην δὲ πάντα τᾶν βροτοῖς ἐπισκοπεῖν ;
 οὐχ ἧδ' ἀνασσα τῶν πολυχρύσων Φρυγῶν ; 490
 οὐχ ἧδε Πριάμου τοῦ μέγ' Ὀλβίου δάμαρ ;
 καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,
 αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ
 κεῖται, κόνει φύρουσα δύστηνον κᾶρα.
 Φεῦ, Φεῦ γέρων μὲν εἰμ' ὅμως δέ μοι θανεῖν 495

escaped the chambers of death : ἀλ-
 λῶς Ἀἴδα θαλάμους." Δουλείας may
 be understood from the preceding word
 ἐκείνη : see above 22.

485. ξυγκεκλεισμένη πέπλοις. Euri-
 sides, in Aristoph. Ran. 911. is intro-
 duced as bringing a charge against
 Aeschylus of thus muffling up and
 keeping his characters in silence,
 which evidently recoils on himself :
 Πρώτιστα μὲν γὰρ δῆθ' ἕνα τιν' ἐκάθισεν
 Ἠρακλῆας, Ἀχιλλέα τιν', ἢ Νιόβην, τὸ
 πρόσωπον οὐχὶ δεικνὺς, Πρόσχημα τῆς
 πραγμῆδας, γρύζοντας οὐδὲ τουτί. The
 same thing is observable in the
 Orestes.

487. " ἄλλως all Mss.; Brunck has
 edited αὐτοῦς, from the conjecture of
 Reiske and Musgr. But the common
 reading is not objectionable, merely
 because ἄλλως and μάτην are united.
 For Musgr. himself in the Supplement
 has produced from Aristophanes εἰκῇ
 ἥλως, διακενῆς ἄλλως, διαπαντὸς ἀεί.
 But a pronoun or noun seems to be
 wanting ; unless it be said that ἀν-
 θρώπους must be understood ἐκ κοινοῦ,
 which would be harsh. If ἄλλως is
 to be changed at all, ἡμᾶς seems rather

preferable." Porson. Cf. Virg. Æn.
 iv. 217. nos munera templis Quippe
 tuis ferimus, *samamque forem* in-
 nem. Hor. Sat. i. 5, 101. namque Deos
 didici securum agere ævum ; Nec si
 quid miri faciat natura, Deos id Tristes
 ex alto cæli demittere tecto. Juv. Sat.
 xiii. 86. Sunt qui in Fortunæ jam casi-
 bus omnia ponant, Et nullo credant
 mundum rectore moveri. Cf. Lucret.
 i. 57.

492. ἀνέστηκεν, has been upset,
 subverted ; a frequent use of the word
 in historical writers. See Phæn. 85.

493. Elmsley (Med. 893.), Schæfer
 and Scholefield prefer αὐτῇ, she herself,
 as below 810.

494. Cf. Il. Σ 22. τὸν δ' ἄχεος
 νεφέλη ἐκάλυψε μέλαινα, Ἀμφοτέρῃσι
 δὲ χερσὶν ἔλῶν κόνιν αἰθαλόεσσαν
 Κεῦατο κακκεφαλῆς. Virg. Æn. x. 844.
 Canitiem immundo deformat pulvere.
 Ovid. Met. viii. 528. Pulvere canitiem
 genitor vultusque seniles Fordat, humi
 fusus.

495. " Hermias in the Scholia upon
 Plato (ap. Ruhnk. ad Timæum v. Οὐκ
 ἔτδς,) cites ἀλλ' ὅμως θανεῖν ἔχρῃζον :
 so that he would seem to have read,

εἴη, πρὶν αἰσχρᾶ περιπεσεῖν τύχῃ τινί.

ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον

πλευρὰν ἱκταίρε, καὶ τὸ πάλλευκον κάρα.

Εκ. ἴα· τίς οὗτος σῶμα τοῦμόν οὐκ ἔῃς

κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμενὴν;

Ταλ. Ταλθύβιος ἦκω, Δαναϊδῶν ἱπηρετής,

'Αγαμέμνωνος πέμψαντος, ὦ γύναι, μέτα.

Εκ. ὦ φίλτατ', ἄρα, καὶ μ' ἐπισφάζαι τάφῳ

δοκοῦν Ἀχαιοῖς, ἦλθες; ὡς φίλ' ἂν λέγοις.

σπεύδωμεν, ἐγκονῶμεν' ἡγοῦ μοι, γέρον.

Ταλ. σὴν παῖδα κατθανοῦσαν ὡς θάψης, γύναι,

ἦκω μεταστείχων σε· πέμπουσιν δέ με

δισσοί τ' Ἀτρεΐδαι, καὶ λεῶς Ἀχαιῖκός.

Εκ. οἴμοι, τί λέξεις; οὐκ ἄρ' ὡς θανουμένους

ὅμως ὁ ἔχρῃζον ἂν θανεῖν. H. Stephens also (*Fragm. trit. Poet. Lat.* p. 116.) cites ἄλλ' ὅμως θανεῖν. Both from imperfect recollection. Ennius in Nonius under Erenat thus turns the passage: *Senex sum; utinam mortem appetam, priusquam evenat, Quod in pauperie mea senex gratiter gemam.* Porson. One would rather expect νέος μὲν εἰμι from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἔῃς Valck. (*Phoen.* 368.) for ἔῃ from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, *Il.* K. 82. *Τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος;* for the best Mss. together with Eustathius have *οὗτος* for *οὗτω*." Porson. *Τίς οὗτος* is put for *Τίς ἐστίν οὗτος*, *ὅς κ. τ. λ.* Cf. 721. Thus Virg. *Aen.* iv. 10. *Quis novus hic postis successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (*μέ* and *σε*) is rather singular." Porson.

"A simple verb is sometimes with it a preposition with where otherwise a verb come with that preposition is put, *εἴ τινα ἔχειν* for *ὑπερέχειν τινα* Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener in Choruses than in the Dialogue. Gr. Gr. § 594, 2. Soph. *Trach.* *Πρὸς τῶν πνεόντων μηδεὶς θεῶν* Eur. *Hec.* 1154. *ἐκ δὲ πηδῆσαι* 504. *δοκοῦν*, it being the consequence of a decree: see 118.

505. *ἐγκονῶμεν*, Schol. *ἐκ σπεύδω*, *τουτέστι τὸ κόνιν ἐκ γὰρ σπουδάζοντες κόνιν εἰώθεσθαι τοῖς πασίν*, *Aesch. Prom.* δὲ Κέλευθον ἦν περ ἦλθες, *ἐγκόν* Compare the Homeric plurals 820. *κονίοντες πεδίοιο, subacti*

507. "*μεταστείχων* is quite But the Harleian reading is notice, *μεταστελῶν*." Porson. come in quest of you: Suppl. *μοί τι μήτηρ*, ἦν *μεταστείχω* *νίαν ἀποῦσαν ἐκ δόμων*, *ἔχρη* *μετῆλθες ἡμῖς* for *ἦλθες μεθ'* Med. 6.

509. "τί λέξεις for τί λ

ἴες ἡμᾶς, ἀλλὰ σημανῶν κακὰ ; 510
 ;, ὦ παῖ, μητρὸς ἀρπασθεῖς ἀπο
 ὃ ἄτεκνοι τοῦπί σ' ὦ τάλαιν' ἐγώ.
 ἴ νιν ἐξεπράξατ' ; ἄρ' αἰδούμενοι ;
 τὸ δεινὸν ἦλθεθ', ὡς ἐχθρὰν, γέρον,
 ρες ; εἰπὲ, καίπερ οὐ λέξων φίλα. 515
 λᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι,
 ἰδὸς οἴκτῳ· νῦν τε γὰρ λέγων κακὰ
 τόδ' ὄμμα, πρὸς τάφῳ θ', ὅτ' ἄλλυτο.
 μὲν ὄχλος πᾶς Ἀχαιῶν στρατοῦ
 πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγᾶς. 520
 δ' Ἀχιλλέως παῖς Πολυξένην χερσὶ,

ms to show the expecta-
 hing to follow." Matth.
 , 4. Hermann on Viger
 ins the phrase by, *quo*
ndiere, hoc facto initio?
say next? It is frequent
 ling to Valck., peculiar

See below, 704. 1106.
 Med. 1307. Hipp. 353.
 vs. *Ms. Reg. Soc. Aug.*
 : badly. Students should
 Dawes's canon: *If a*
ing of herself, uses the
, she also uses the mascu-
f she uses the masculine
so uses the plural num-

Thus Antigone says of
 Ant. 926. Παθόντες ἂν
 ιαρτηκότες. So Medea,
 15. καὶ γὰρ ἡδυκήμενοι,
 κρεισσόνων νικώμενοι.

σ'. "Such phrases must
 rendered in a paren-
 ἐμὲ, τοῦπ' ἐμὲ, τοῦπί σε,
 in me, in you; Eur. Hec.
 at concerns me, you, etc.
 at concerns me, Iph. T.
 κείνην τὴν τέχνην, Plato
 . what concerns that art.
 itive also following: τὸ
 Thuc. iv. 28. τὸ ἐπ'
 viii. 48. τὸ κατὰ τοῦτον
 ab. i. 6, 9. as far as re-

gards him. More fully in Eur. Or.
 1338. σώθηθ', ὅσον γε τοῦπ' ἐμὲ,
 (where see Porson :) and Plat. Epist.
 vii. p. 102. μέρος ὅσον ἐπὶ σοι γέγονε,
 the same as before you, κατὰ τὸ σὸν
 μέρος." Matth. Gr. Gr. § 282. The
 ellipse is supplied in Hec. 975. τοῦ-
 κείνου μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phœn.
 1373. respecting this position of καὶ
 after the interrogatives τίς, πῶς, ποῖ;
 ποῦ, ποῖος. Thus below 1048. ποῖ καὶ
 με φυγᾶ Πτώσσουσι μυχῶν; ἐξεπρά-
 ξατε, execute, sacrifice, slay her? Orest.
 1107. κακῆς γυναικὸς οὐνεχ' αἶμ' ἐπρά-
 ξαμεν.

516. κερδᾶναι for ἔχειν, or to suffer,
 κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν,
 Phœn. 1220. Hesiod. Ἔργ. 238. Πολ-
 λάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς
 ἀπήνρα, is the worse for. In the Acts
 xxvii. 21. κερδῆσαι τε τὴν ὄβριν ταύτην
 καὶ τὴν ζημίαν is rendered in our trans-
 lation to have gained this harm and
 loss: but this is wrong: as *lucrifacere*
 sometimes in Latin, so κερδῆσαι here
 signifies to have escaped, to be the
 better by, as far as regards, i. e. in
 not meeting with, any harm.

521. "With the verbs to take, seize,
 touch, carry, etc. the part by which
 any thing is taken is put in the gen.,
 whilst the whole is put in the accus.

ἔστησ' ἐπ' ἄκρου χάματος, πέλας δ' ἐγώ
 λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαί,
 σκίρτημα μύσχου σῆς καθέζοντες χεροῖν,
 ἔσποντο· πλήρες δ' ἐν χεροῖν λαβὼν δέπας
 πάγχρυσον, ἔρρει χειρὶ παῖς Ἀχιλλέως
 χοὰς θανόντι πατρί· σημαίνει δ' ἐμοί,
 σιγὴν Ἀχαιῶν παντὶ κηρυῖναι στρατῷ.
 καὶ γὰρ παραστάς εἶπον ἐν μέσοις τάδε·
 σιγαῖτ' Ἀχαιοὶ, σίγα πᾶς ἔστω λεώς·
 σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.
 ὁ δ' εἶπεν ὦ παῖ Πηλέως, πατὴρ δ' ἐμὸς,
 δέξαι χοὰς μοι τάσδε κηλητηρίους,

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eur. Andr. 711. ἦν δ' ἐξ ἡμῶν γεγῶσι Ἐλῶ δὲ οἴκων τῆσδ' ἐπισπάσας κόμης. Il. A. 515. γέροντα δὲ χειρὶ ἀνίστη· Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. λαμβάνεται μὲν ἐκ τῆς οὐρᾶς." Matth. Gr. Gr. § 366. See Hec. 541, 1148.

522. ἔστησεν, he placed her, not he stood: from ἵστημι, ἵστην, στήσω, ἵστησα are transitive; ἵστηκα, ἑστήκειν, ἵστην, intransitive. Cf. 531.

526. ἔρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἰμέρα ἂνθ' ὕδατος ρεῖται γάλα· 126. Ρεῖται χ' ἂν Κυβαρίτις ἐμὴν μέλι: thus also Hec. 177. 1048. 1054. ἐκπτήσω, πτώσω, ἐπαύσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαίνω, ζέω, ἀάπω, σπεύδω, actively used. Thus ruo, Virg. G. i. 104. cumulosque ruit male pinguis arenæ.

528. This is Schæfer's correction for κηρυῖναι, which is the optat. aor. Elmsley writes ἐκτρίψαι for ἐκτρίψαι, Soph. Œd. T. 248.

530. "Adverbs are not unfrequently put with the verb εἶμι or γίγνομαι, in

the predicate, instead of the a. Il. A. 416. ἐπεὶ νύ τοι αἴσα μιν οὐδὲ μάλα δὴν. Herod. vii. 10. μὴ μάτην κόμπος ὁ λόγος οὗτος μένος εἴη: vi. 109. ἐγίνοντο γινώμαι. Eur. Hec. 530. Cf. 308." Matth. Gr. Gr. § 6. Hec. 394. 720.

532. πατὴρ δ' ἐμὸς, for τὸν πατέρα; Il. A. 189. φίλος δ' Μενέλαος.

533. "μου all Editions: but see Ger on Propert. iv. 7, 36. And since the Mss. Aug. I have it also, I have so edited the construction is common in H. Il. B. 186. Δέξατό οἱ σκῆπτρον 87. Θέμισσι δὲ καλλιπαρήφει Διὸς παρ, and elsewhere. Pindar Menon (and Stobæus de R. T. i. p. 458, 34. Ald. p. 338, T. ii. p. 81. B. HSt. p. 16. O. p. 415. B. Erf. Οἷσι γὰρ ἂν εἴποιεν παλαιὸν πένης δεξήσασθαι scriptio Columnæ Naniæ. 3. Ἐκφάντῳ δέξαι τόδ' ἀμεμφές Villonson. Anecd. Gr. T. n. (1.) Fragm. in Alcmænicis phani p. 338. Welckeri p. phæsi. p. 34.) Κόλπω σ' ἐδέξατο Χάρτες Κρόνῳ." Schæfer Choeph. 760. Ὀρέστην δ' ἐπὶ πατρί: where Abresch cites Theog. 480. Euripides to

ὣν ἀγωγούς· ἔλθε δ', ὡς πίης μέλαν
 ; ἀπραιφνὲς αἷμ', ὃ σοι δαρούμεθα, 535
 πὸς τε, καὶ γὰρ πρευμενὴς δ' ἡμῖν γενοῦ,
 εἰ τε πρύμνας καὶ χαλινωτήρια
 δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου
 οὐ τυχόντας, πάντας ἐς πάτραν μολεῖν.
 ὣτ' ἔλεξε· πᾶς δ' ἐπηύξατο στρατός. 540
 ἀμφίχρυσον φάσγανον κώπης λαβὼν,
 καὶ κολεοῦ· λογάσι δ' Ἀργείων στρατοῦ
 αἰς ἔνευσε παρθένον λαβεῖν.
 ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·
 οὐκ ἐμὴν πέρσαντες Ἀργεῖοι πόλιν, 545
 οὐκ ἐμὴν θνήσκω· μή τις ἄψηται χροὸς
 μοῦ· παρέξω γὰρ δέρην εὐκαρδίας.

κ. Strom. v. p. 688, 19. σὺ
 ἔαν ἄπυρον παγκαρτείας Δέ-
 προχυθεῖσαν. and in iv. p.
 γ' οὖν παραινῶ, ταῦτά μου
 κ. Thus all the editions.
 enacr, Distr. p. 213. quotes
 idamas (Schol. Venet. II. 2.
 produces Hector saying, Δέξαι
 πρὸς πόλεμον δὲ καὶ φοβήθη
 very corrupt passage, the
 of which I am able to cor-
 certainty, the latter with less
 Δέξαι κυτῆν μοι, πρόσπολ',
 πολῶν, Δέξαι· φοβήθη ταῖς.
 are taken from the Hector,
 which we learn that Asty-
 successful from Plutarch,
 Athen. p. 349. F. οὐδὲ ὅτε
 Ἀρόπη συνῆν, ἢ Ἐκτορι Ἀσ-
 Critics read with great ap-
 of probability Ἀρόπη, but
 his, εὐημέρει must be read
 συνῆν, and the whole pas-
 sages should be thus remo-
 οὐδὲ ὅτε Καρμίνος Ἀρόπη ἢ
 Ἀρόπη εὐημέρει, ἢ Ἐκτορι
 α. Aristoph. Lysistr. 204.
 Δέξαι ταῖς γυναῖξιν εὐμενής.
 αἰς γυναῖξιν is governed as

well by δέξαι, as by εὐμενής." Porson.
 "An equally doubtful construction
 exists in these Inscriptions. Pausan. p.
 439. (Erigr. adesp. cxxvii. Brunck.)
 Δέξο, ἔναξ Κρονίδα, Ζεῦ Ὀλύμπιε, κα-
 λὸν ἄγαλμα Ἰλίου θυμῷ τοῖς Λακεδαι-
 μονίοις. Pollux. Onomast. p. 401. sq.
 (Brunck. Lectio. et Emend. in Anal.
 p. 274. Erigr. adesp. cccxiii. b. Jac.)
 Ἰβλαίφ κήρυκι τόδ' Ἀρχίφ, Εὐκλέος
 νίφ, Δέξαι ἄγαλμα εὐφρων, Φοῖβ', ἐπ'
 ἀπημοσύνη, where εὐφρων is the same
 as εὐμενής, Ἰλαος. Also in Soph. El.
 434. Σκέψαι γὰρ, εἴ σοι προσφιλῶς
 αὐτῇ δοκεῖ Γέρα τάδ' οὖν τάφοισι δέξασ-
 θαι νέκυς." Schæf.

537. χαλ. Cf. Virg. Æn. vi. 1.
 classique immittit habenas.

544. "The aor. pass. is often used
 as a middle; as ἐφράσθη, Eur. Hec.
 544. (ἀποσταθεῖς 795.) See Hesych.
 v. Ἐπειχθεῖς. Thuc. iii. 3. This takes
 place regularly in certain verbs, e. g.
 ἀπηλλάχην, I departed, ἐπεισθην, I
 suffered myself to be persuaded, (when
 ἐπεισάμην never occurs) ἐφοβήθην, I
 was afraid, ἐκοιμήθην, (and ἐκοιμησά-
 μην) I slept, etc." Matth. Gr. Gr. §
 493, c.

ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνα,
 πρὸς θεῶν, μεθέντες, πτείνατ'· ἐν νεκροῖσι γὰρ
 δούλη κεκληῆσθαι, βασιλὶς οὖς, αἰσχύνομαι.
 λαοὶ δ' ἐπερρώθησαν· Ἀγαμέμνων τ' ἄναξ
 εἶπεν μεθεῖναι παρθένον νεανίαις.
 οἱ δ', ὡς τάχιστ' ἤκουσαν ὑστάτην ὅπα,
 μεθῆκαν, οὐπὲρ καὶ μέγιστον ἦν κράτος.
 καπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
 λαβοῦσα πέπλους, ἐξ ἄκρας ἐπωμίδος,
 ἔρρηξε λαγόνος εἰς μέσον, παρ' ὀμφαλὸν,
 μαστούς τ' ἔδειξε, στέρνα θ', ὡς ἀγάλματος,
 κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνυ,
 ἔλεξε πάντων τλημονέστατον λόγον·

55

555

560

548. Compare Ovid, Met. xiii. 465. Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque viriles Virgineo remove manu. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψαύσῃ τις Ἀργείων ἐμοῦ Σιγῇ· παρέξω γὰρ δέρην εὐκαρδίως.

ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνα: Orest. 1169. ὃν οὐ κατασχυνῶ, Δοῦλον παρασχὼν θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρώθησαν, expressed their approbation by a simultaneous shout: on this word, see Phœn. 1253.

554. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον.

557. "λαγόνος εἰς μέσον most edd. and Mss. λαγόνας the Ms. of the Royal Society, the membrana, and a few others; whence Brunck λαγόνας εἰς μέσας." Porson. See below, 1132. ἴζω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. "King from some Mss. has badly edited ἀγάλματα. Again in 563. some Mss. have εὐπρεπής, which is objectionable. Εὐτρεπής, εὐπρεπής, ἐκπρεπής, are often confounded. Above 269. Brunck conjectures, and not

badly, ἐκπρεπεστάτη." Porson. Compare Ovid, Met. xii. 398. Pectoraque artificum laudatis proxima signis.

559. "Some Mss. have καταθεῖναι, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that καταθεῖναι in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) is of opinion, that καταθεῖναι is applied only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, deponere caput, corpus, latus, mentum, oculos, cultum, why should not Greek writers have the same licence? When it is said of Pandarus and his bow, κατέθηκε τανυσσάμενος, ποτὶ γὰρ Ἀγκλῖνας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedes pressed close upon Eumelus, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πέτεσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not." Porson.

560. τλημονέστατον, to be translated fortissimum, not miserrimum, as Elmsley remarks on Heracl. 570. τλημο-

ἰδοῦν, τόδ' εἰ μὲν στέρνων, ὦ νεανία,
 παίειν προθυμεῖ, παῖσον' εἰ δ' ὑπ' αὐχένα
 χρεῖζεις, πάρεστι λαιμὸς εὐτρεπῆς ὅδε.
 ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτω κόρης,
 τέμνει σιδήρῳ πνεύματος διαρροάς· 565
 κρουνοὶ δ' ἐχώρουν. ἡ δὲ, καὶ θνήσκουσ', ὅμως
 πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν,
 κρύπτουσ' ἅ κρύπτειν ὄμματ' ἀρσένων χρεών.
 ἐπεὶ δ' ἀφῆκε πνεῦμα θανασίμῳ σφαγῇ,
 οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον· 570
 ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χειρῶν
 φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρᾶν,

εἰσάτην δέ σε Πασῶν γυναικῶν εἶδον
 ὀφθαλμοῖς ἐγώ, which is spoken of
 Iscariot, who voluntarily sacrificed
 himself.

561. Compare Ovid, Met. xiii. 437.
 Tunc jam dudum generoso sanguine,
 Nihil. Nula mora est: at tu jugulo,
 pectore, ielumi Condo meo: juga-
 mque simul pectusque rexit.

564. οὐ θέλων τε καὶ θέλων. Il. Δ. 43.
 ἔκταν δέκοντί γε θυμῷ. Soph. Antig.
 39. ἡδέως ἔμοιγε κάλγειν ὧς ἄμα. Eur.
 Hipp. 360. Μητὲρ, φρονῶν εἴ, καὶ
 φρονῶν, ἀφικόμην. Ion 1441. Ὁ κατ-
 ἔλθων τε, καὶ θανὼν, φαντάζομαι. This
 figure is termed *Oxyglossia*, and is
 much affected by Euripides.

565. "Dawes (Misc. Crit. p. 217.)
 with reason ridicules King for prefer-
 ring, in spite of the hiatus, the reading
 of the Ms. Barocc, σιδήρῳ αἵματος. The
 fact is, that the word αἵματος written
 over κρουνοὶ in the following line (as
 in the Ms. Cant.) caught the eye of
 the transcriber." Porson.

567. Compare Ovid, Met. xiii. 479.
 Tunc quoque cura fuit partes velare
 regendas, Cum caderet, castique de-
 cus servare pudoris. "Ov. Fast. 2,
 181. of Lucretia, Nec mora: celato
 sui pectora ferro, Et cadit in
 sanguinolenta pedes, Tunc
 quoque jam moriens, ne non procum-
 Eurip. Hec.

bat honeste, Respicit; hoc etiam
 cura cadentis erat." Lit. Chron. and
 Weekly Rev. Jan. 27, 1827.

568. "κρύπτειν θ' ἅ κρύπτειν is the
 general reading. Mss. have, κρύπτουσ' ἅ
 κρύπτειν: whence Brunck has
 deduced, κρύπτουσ' ἅ κρύπτειν: very
 successfully: for thus quote Clemens
 Alexandrinus Strom. ii. p. 506, 14.
 Hermog. περὶ κακοῦ ἥλου p. 75, 40. ed.
 Ald. and Eustathius on Il. B. p. 216,
 7=163, 40. The words of Hermo-
 genes are these: ἡ δὲ καὶ θνήσκουσ'
 ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήμως
 πεσεῖν: τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν
 εὐτελὲς καὶ κοινὸν καὶ κακοῦ ἥλου.
 Κρύπτουσ' ἅ κρύπτειν ὄμματ' ἀρσένων
 χρεών. To whom Eustathius alludes,
 as reading ἀνθρώπων for ἀρσένων, I
 know not; but I remember that the
 same thing occurs in Androm. 220,
 ed. Laec.; where other editions rightly
 have ἀρσένων." Porson. "Κρύπτειν
 τινὲς τι, as in Latin, celare aliquem
 aliquid. Herod. vii. 28. Ὁ βασιλεῦς, οὐ
 σε ἀποκρύψω,—τὴν ἐμεωυτοῦ νόσον.
 Soph. El. 957. οὐδὲν γὰρ σε δεῖ κρύπ-
 τειν μ' ἔτι. Eur. Hipp 927. οὐ μὴν
 φίλους γε καὶ μᾶλλον ἢ φίλους Κρύπ-
 τειν δίκαιον σὺς, πάτερ, δυσπραξίας." Math. Gr. Gr. § 412, 8.

572. φύλ. 2. "This was in imita-
 tion of the honors paid by the specta-
 I

κορμούς φέροντες πευκίνους· ὁ δ' οὐ φέρων,
 πρὸς τοῦ φέροντος τοιάδ' ἤκουεν κακά·
 ἔστηκας, ᾧ κάκιστε, τῇ νεανίδι
 οὐ πέπλον, οὐδὲ κόσμον ἐν χερσὶν ἔχων;
 οὐκ εἴ τι δώσων τῇ περισσ' εὐκαρδίῳ,
 ψυχὴν τ' ἀρίστη; τοιάδ' ἀμφὶ σῆς λέγω
 παιδὸς θανούσης· εὐτεκνωτάτην δέ σε
 πασῶν γυναικῶν δυστυχεστάτην θ' ὁρῶ.

575

580

Χο. δεινὸν τι πῆμα Πριαμίδαις ἐπέζεσε,
 πόλει τε τῇ μῆ· θεῶν ἀναγκαῖον τόδε.

Εκ. ᾧ θύγατερ, οὐκ οἶδ' εἰς ὅ,τι βλέψω κακῶν,
 πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,
 τόδ' οὐκ εἰ μὲ παρακαλεῖ δ' ἐκείθεν αὖ
 λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

585

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολ-
 λὰ μὲν κείνοι δίκον Φύλλ' ἐπὶ καὶ στε-
 φάνους." Potter.

576. πέπλον. Thuc. iii. 58. 'Απο-
 βλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων
 θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων,
 καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν
 κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασι
 τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ.
 27. Struem rogi nec vestibus, nec odo-
 ribus cumulant.

577. οὐκ εἴ τι δώσων, are you not
 going to give? εἴ is not from εἶμι, sum,
 but from εἶμι, eo. Future participles
 are generally subjoined to verbs of
 motion: cf. 719. 768. Eur. Phœn.
 1070. *Ὅς ἐπὶ θάνατον οἴχεται—ἐπτά-
 πυργα κλειῖθρα γὰρ Καλλίνικα θήσων:
 Hipp. 519. τόνδε τ' ἔρχομαι τρίτον
 Ἀγῶνα πάλοις δεσπότη τε συμβαλῶν:
 where see Monk's note.

578. "λέγω is the conjecture of
 Heath, which suits the sense much
 better. The Mss. Harl. N., in which
 λέγων is read, come near to it. In
 Soph. Œd. T. 87. λέγων for λέγω oc-
 curs in Stobæus, p. 570, 51. ed. 1549.
 But even supposing that the imperfect
 ought to be retained, there would be

no ground for triumph to the opposer
 of the augment, since we could read
 τοιάδ' ἔλεγον ἀμφὶ σῆς. Morell has
 solved the difficulty, without any no-
 tice to the reader, by reading, τῇ
 ἀμφὶ σῆς λόγος. Similarly below 581.
 the Ms. Reg. Soc. and others have
 τύγχανον." Porson. Dawes lays
 down as a canon, that the Attics
 omit the augment.

579. "εὐτεκνωτάτην Ald. and
 τεκνότατε below 618. It is not sur-
 prising therefore that this edition ad-
 mitted πόμα above 392. Also in 581.
 it omits θ' which the Ms. Reg. Soc.
 and others have." Porson. Schœbe
 properly remarks that δὲ σὲ should be
 written, σὲ being emphatic, and again
 724.

581. Iph. T. 994. δεινὴ τις ἐπὶ
 δαιμόνων ἐπέζεσεν Τὸ Ταντάλειον σπῆ-
 μα. Verbs compounded with ἐπὶ are
 often followed by a dat. as well as an
 accus.; as ἐπιστρατεύω Med. 1182.

586. "διδδοχον κακὸν Heath con-
 jectures, διαδόχοις κακῶν Musgr. Both
 well, were not the common reading
 best. It is the same as if Euripides
 had said, ἡ κακὰ κακοῖς διαδέχεται.
 Compare Soph. Aj. 866. Πόνος τόν

ὡς ἴδ' ἄνδρ' ὃν μὲν σὸν, ὥστε μὴ στένειν, πάθος
καὶ ἂν δυνάϊμην ἐξαλείψασθαι φρενός·

ὃ δ' αὖ λίσαν παρεῖλες, ἀγγελθεῖσά μοι
ἄνναϊος. οὐκ οὐν δεινόν, εἰ γῆ μὲν κακῇ,
χοῦσα καιροῦ θεόθεν, εὖ στάχυν φέρει,
ῥηστὴ δ', ἁμαρτοῦσ' ἄν χρεῶν αὐτὴν τυχεῖν,
ἴκον δίδωσι καρπὸν; ἀνθρώποις δ' αἰεὶ
μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός·

590

ὃ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο
ῖσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' αἰεὶ;
οἱ τεκόντες διαφέρουσιν, ἢ τροφαί;
οἷ γε μέντοι καὶ τὸ θρεφθῆναι καλῶς

595

ἀνθρ. Aesch. Pers. 1016. Δόσω
ἐκ τῶν κακοῖς." Porson.

τὸ δ' αὖ λίσαν, understand στέ-
ναισιν grief.

Alcibiades and many Mss. have
ἄν, which is bad. For it would
be and poor to assume καρπὸν
593. Callim. H. in Dian. 130.
ὃ δ' μὲν ἄρουρα φέρει στάχυν, εὖ
ἄλλ' ἢ Τετραπόδων." Porson. και-
ροῦσιν the season.

Compare St. Luke vi. 45. 'Ο
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυ-
ροῦ καρδίας αὐτοῦ προφέρει τὸ ἀγα-
θόν· ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ
θησαυροῦ τῆς καρδίας αὐτοῦ
τὸ πονηρόν.

διέφθειρ', solet tiliare. This
is the force of the aor.
Numerous instances take the ful-
l. Hor. Or. 698. Καὶ καὶ γὰρ,
καπρὸς βίαν ποδὶ, "Εβαψεν, ἔστη
τὴν χαλὰ ποδα. this applies to
plants, but the first is of more
occurrence in this sense. De-
Olynth. ii. Μικρὸν πταίσμα
σε, καὶ δι' αὐτοῦ πάντα, a slight
frequently throws back and
very thing. The Latin poets
perfect similarly. Hor. Od.
hic apicem rapax Fortuna cum
acuto Sustulit; hic posuisse
(gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-
visa leti Vis rapuit rapietque gentes
iii. 2. saepe Diespiter Neglectus in-
cesto addidit integram. Virg. Geo.
i. 49. Illius immensae ruperunt horrea
messes, are wont to break down.

597. Here Hecuba alludes to the
question frequently agitated in the
schools during the time of Euripides,
περὶ ἀρετῆς, εἰ διδακτόν. It is dis-
cussed by Plato in the Meno, by
Aeschines in the first of the Socratic
dialogues, and by Plutarch in a book
entitled εἰ διδακτόν ἡ ἀρετή. Horace
Od. iv. 4. Doctrina sed vim promovet
matam, Rectaque cultus pectora robu-
rant: Utcumque defecere mores Dede-
corant bene nata culpas. Quintil. Inst.
xii. 2. Virtus etiam si quosdam impetus
ex naturâ sumit, tamen perficienda
doctrinâ est. The opinion of Euripides
seems to be, that although virtue may
be produced by education, higher rank
and greater merit belong to those
whose virtue is the result of nature.
See above 383. Hipp. 78. Orest.
126. Also an article on the Philo-
sophical sentiments of Eurip. in the
Class. J. xxviii. p. 314.

598. "γέ τοι τε, μέντοι, γέ τοι, γέ
τι, γε μέν τι, γε μέντοι, are variously
read. The three latter particles very
frequently occur together in Sophocles

δίδαξιν ἰσθλοῦ· τοῦτο δ' ἦν τις εὖ μάθη,
οἶδεν τό γ' αἰσχρὸν, καὶ νόμι τοῦ καλοῦ μαθών. 600
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην·
σὺ δ' ἔλθε, καὶ σήμερον Ἀργείοις τάδε,
μὴ θιγγάνειν μου μηδέν, ἀλλ' εἴργειν ὄχλον,
τῆς παιδός. ἐν τοι μυρῖα στρατεύματι
ἀκόλαστος ὄχλος, ναυτική τ' ἀναρχία 605
κρείσσων πυρός· κακὸς δ' ὁ μὴ τι δρᾶν κακόν.
σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρε,
βάψασ' ἐνεγκε δεῦρο ποντίας ἁλός,

and Euripides, γέ τοι τι μετ' . Schol. Od. Γ. 43. ὑποφαίνει οὖν ὁ ποιητής, ὅτι ἔχει μὲν τοι καὶ τὸ θρεφθῆναι καλῶς διδάξιν ἰσθλοῦ. Anriplanes indeed in Stobaeus cxi. p. 585. (cxi. p. 477.) has Σοφὸν γέ τοι τι πρὸς τὸ βουλευεῖν ἔχει τὸ γῆρας, but τι agrees with σοφόν. unless there also you prefer Σοφὸν γε μέντοι. Concerning this passage, see *Suppl. Praef.* Porson.

599. "μάθη Aldus: μάθη is required by the syntax, and is in several Mss." Porson. The optative is put after verbs of past time, the subjunctive after verbs of present or future time. See above 27.

600. γε, etiam: 842. φίλους τιθέντες τοῖς γε πολεμιοτάτους· 979. See Porson's *Suppl. Praef.* Hermann on Viger. p. 659. contends that the force of the particle is not etiam, but certe. μαθών. "Although I am aware that Euripides is rather careless about repeating the same words, [see 227. 228., 531. 532., 542. 544., 649. 651., 887. 889., 926. 937., 969. 970.] yet perhaps he wrote in this instance, μετρών. Electr. 52. Γνώμης ποιητῆς κανόνιν ἀναμετρούμενος ἴστω τὸ σωφρον. Thus also Aristoph. Av. 1005. Apoll. Rh. i. 724. But the received reading may be the true one. Schol. Il. Z. 351. in Townley's Ms. εἰ ᾗδ' ἐπὶ πρὸς τὸ φυλάσσεσθαι μὴ ἐμπίπτειν εἰς αὐτά· οἶδε τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών." Porson.

601. "δὲ has crept into editions from carelessness. In Aldus δὲ, rightly, as also the Mss. H. R. and, I believe, all others. Eustathius on Il. II. p. 930, 42=900, 44." Porson.

603 μου. "I think μοι preferable. Xen. Cyrop. iv. 6, 8. τιμαρτήσιν τοῦ παιδὸς τὸν φονέα." Schell.

604. "ἐν γὰρ μ. Aldus. ἐν τοι ποτ' Mss." Porson. Cf. 228. μυρῖα μυρίας is used thus indefinitely in Eur. Ph. 313. χρόνῳ σὺν ὄμμα μυρία ἐν ἡμέραις Προσεῖδον.

605. "Thus all edd. and Mss. and Eustathius vii. p. 257. Dio Chrysostom. Orat. xxxii. p. 389. ἀτάξια, improperly." Porson.

606. κρείσσων, more untameable Soph. Oed. T. 174. κρείσσον ἀμαρκετόν πυρός. Cf. Iph. A. 914. παντοκὸν στρατεύμ' ἀναρχον, καὶ τοῖς κακοῖς θρασύ.

607. τεῦχος. In the first edition Porson edited λαβοῦσα ἀγγεῖον. This was probably a gloss upon the word τεῦχος, which is not of unfrequent occurrence in Euripides for an arm or pitcher: Andr. 167. Ion 144. 276. 1184. 1198. Iph. T. 168. Cycl. 58. 208. 226. Electr. 140. 360. 496.

608. ποντίας ἁλός. "The gen. is put with verbs of all kinds, even with those which govern the accus., when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the

ς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν,
 ἴμφην τ' ἄνυμφον, παρθένον τ' ἀπάρθενον, 610
 οὔσω, προθῶμαί θ' ὥς μὲν ἀξία, πόθεν ;
 ἵκ' ἂν δυναίμην· ὥς δ' ἔχω, τί γὰρ πάθω ;
 ὅσμον τ' ἀγείρασ' αἰχμαλωτίδων πάρα,
 ἵ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
 κίουσιν, εἴ τις, τοὺς νεωστὶ δεσπότας 615
 αθοῦσ', ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
 σχήματ' οἴκων, ᾧ ποτ' εὐτυχεῖς δόμοι,
 πλεῖστ' ἔχων, κάλλιστά τ' εὐτεκνώτατε

in the singular, or by the word
 in French by the *article partitif*.
 214. πάσσε δ' ἄλδς θέλοιο, *he*
led salt over it. Od. O. 98.
 αὐ κρεῶν. Thuc. ii. 56. τῆς γῆς
 , *laid waste a part of the coun-*
 Matth. Gr. Gr. § 356.

-612. "Consider these lines as
 ed in a parenthesis, and join βἀ-
 ἀγείρασά τε." Porson. Schæfer
 s to this; because thus the at-
 it would be desired not merely
 her vase, but also to collect the
 ents from the captives, and then
 ig the water: ἀγείρασα belongs
 to Hecuba: προθῶμαί τε ἐκ τῶν
 ὡν καὶ κόσμον ἀγείρασα—.

. νύμφην τ' ἄνυμφον. Polyxena
 ien betrothed to Achilles: ἄνυμ-
 ἰδ ἀπάρθενον the Scholiast ex-
 by κακόννυμφον, κακοπάρθενον.
 are 935. γάμος, οὐ γάμος. Eur.
 . 567. χάριν ἄχαριν. Soph. Œd.
 14. τὸν ἄγαμον γάμον. Æsch.

939. ἀπόλεμος ὅδε γ' ὁ πόλεμος.
 Od. i. 34. *Insanientis dum sa-*
 Consultus erro. Milton Par.
 iii. 310. He looked and saw
 numbers numberless The city
 outpoured. A species of Oxy-
 . "This mode of expression,
 is of most frequent occurrence
 st the tragedians, is imitated by
 us, Carm. 64, 81. Ipse suum
 is pro caris corpus Athenis
 re optavit potius quam talia

Cretam Funera Cecropiæ ne-funera
 portarentur." Lit. Chron.

611. λ. πρ. θ'. Virg. Æn. ix. 486.
 nec te tua funera mater Produxi, pres-
 sive oculos, aut vulnera lavi. Cf. Phæn.
 1337. Med. 1029. "Ἀξίαν Aldus.
 Several Mss. and the Schol. ἀξία, cor-
 rectly." Porson.

612. τί γὰρ πάθω; Schol. ἤγουν τί
 ποιήσω; Eur. Phæn. 909. Τὸ μέλλον,
 εἰ χρή, πείσομαι τί γὰρ πάθω; where
 Valck. observes: "Τί γὰρ πάθω, *quid*
enim agam, est formula eorum, quos
 invitos natura vel fatum, vel quæcun-
 que alia cogit necessitas." See Hec.
 1109. Phæn. 909. The literal mean-
 ing of the phrase seems to be, *for*
what should I suffer, were I not to do
 so? what would be my feelings? how
 could I act otherwise?

617. σχήματ' οἴκων Schol. καλλω-
 πισμοί: or a periphrasis, as Soph.
 Phil. 952. ὦ σχῆμα πέτρας δίπυ-
 λον.

618. "I had incautiously put a
 comma after κάλλιστά τ', not after
 ἔχων, as I ought. But κάλλιστα εὐ-
 τεκνώτατε is similar to μέγιστον ἐχ-
 θίστη Med. 1320. πλεῖστον ἐχθίστης
 Soph. Phil. 631. πλεῖστον κάκιστος
 Œd. C. 570. κάκιστα δυσσεβεστάτων
 1190. as Brunck has rightly edited
 from a former conjecture of Toup. If
 you read in Antig. 86. πλεῖον ἐχθίων,
 the objection of Joannes Clericus
 (*Præf. ad Philargyr. Cantab. p. 31.*)

Πρίαμε, γεραιά θ' ἥδ' ἐγὼ μήτηρ τέκνων,
 ὥς εἰς τὸ μηδὲν ἤκομεν, φρονήματος
 τοῦ πρὶν στερέντες. εἴτα δῆτ' ὀγκούμεθα,
 ὁ μὲν τις ἡμῶν πλουσίοις ἐν δάμασιν,
 ὁ δ' ἐν πολίταις τίμιος κεκλημένος.
 τάδ' οὐδὲν ἄλλως φροντίδων βουλεύματα,
 γλώσσης τε κόμποι. κείνος ὀλβιάτατος,
 ὅτῳ κατ' ἡμᾶρ τυγχάνει μηδὲν κακόν.
 Χο. ἐμοὶ χρῆν ξυμφορὰν,
 ἐμοὶ χρῆν πημονὰν γενέσθαι,
 Ἰδαίαν ὅτε πρῶτον ὕλαν
 Ἀλέξανδρος εἰλατίναν
 ἐτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων
 Ἑλένας ἐπὶ λέκτρα, τὰν καλ-
 λίσταν ὁ χρυσοφαῆς
 "Ἄλιος αὐγάζει.
 πόνοι γὰρ καὶ πόνων

620

625

στροφῇ.

630

ἀντιστροφῇ. 635

will fall to the ground. You may also read μάλλον, but the other is better." Porson. See above 377. Alc. 802. Τίμα δὲ καὶ τὴν πλείστον ἡδίστην θεῶν Κίπριν βροτοῖσιν. Monk on Eur. Hipp. 487. quotes Cicero, Ep. ad Att. xii. 38. Sive hanc aberrationem a dolore delegerim, quæ maxime liberalissima, doctoque homine dignissima, laudare me etiam oportere (credo.) Thus in the Psalms, *most highest*.

623. κεκλημένος, *being*, see the note on 478. Thus in Androm. 13. Αὐτὴ δὲ δούλη, τῶν ἐλευθερωτάτων Οἰκῶν νομισθεῖσ', 'Ελλάδ' εἰσαφικόμην: the Schol. explains νομισθεῖσα by οὔσα.

625. "Ald. and some Mss. have κείνος δ' ὁ. But by adding, changing, and omitting these particles, the metre is constantly injured. Thus in 677. a Harl. Ms. has κοῦκέτ'; in the present instance, however, it does not recognise δ'. Muretus V. L. v. 13. cited by Brunck, compares Ennius in

Cic. de Fin. 13. *Nimium boni est, nil mali est.*" Porson.

626. κατ' ἡμᾶρ, *each day*, 317. καὶ ἡμέραν. The full expression would be κατ' ἐκάστην ἡμέραν: sometimes κατ' ἐκάστην occurs.

627. χρῆν for ἐχρῆν, which Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 558. Horace Od. i. 15.

632. τὰν for ἤν. This use of the article is frequent in Homer, and in Ionic and Doric writers. "Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter and oblique cases. Æsch. Ag. 535. Διὸς μακέλλῃ, τῇ κατείργασται πέδι- Eur. Iph. A. 1351. τὸν Ἀχιλλέα, τὸν ἰδεῖν αἰσχύνομαι." Matth. Gr. Gr. § 291. Æsch. S. c. Th. 37. τοὺς πέποιθα μὴ ματᾶν ὁδῶ.

- ἀνάγκαι κρείσσονες κυκλοῦνται.
 κοινὸν δ' ἐξ ἰδίας ἀνοίας
 κακὸν τῷ Σιμωντίδι γὰρ
 ἑλέθριον ἔμολε, συμφορὰ τ' ἀπ' ἄλλων.
 ἐκρίθη δ' ἔρις, ἃν ἐν Ἰδῷ
 κρίνει τρισσὰς μακάρων
 παῖδας ἀνὴρ βούτας,
 ἐπὶ δορὶ, καὶ φόνῳ, καὶ ἑμῶν
 μελάρων λῶβα·
 στένει δὲ καὶ τις ἀμφὶ τὸν
 εὖροον Εὐρώταν
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα·
 πολὺν τ' ἐπὶ κρᾶτα μάτῃς
 τέκνων θανόντων τίθεται
 χεῖρα, δρύπτεταιί τε παρειᾶν,

640

ἐπωδός.

645

650

37. κοινὸν Musgr. explains by ἀμφοτέρων. But the antithesis between ἑν and ἰδίας shows that it agrees with κακὸν: one common ruin from his individual folly. With συμφορὰ, κοινὰ can be supplied: ἀπ' ἄλλων, the others.

40. ἃν i. e. καθ' ἃν. For the story of the judgment of Paris, see Lennep's Class. Dict. Virg. Aen. i. 27. Ictum Paridis, spreteque injuria ar.

41. κρίνει. "The present is often for the aorist, in an animated narrative, which represents what took place as present, as in Latin the praeterhistoricum. Eur. Suppl. 652. Καλέως γὰρ ἦν λάτριν, ὅν Ζεὺς κεραννῶ πρόβατον καταθαλοῖ: 893. ἔλθων δ' Ἰνᾶχον βοῶν, παιδεύεται κατ' Ἄρην." Matth. Gr. Gr. § 504. See above 31.

42. ἀνὴρ β., Paris. Compare 932. β. is thus redundant in Soph. Œd. 182. ἄξιός γάρ σδε γ' ἀνὴρ Δουλοῖεν ἦν τῆσδε καὶ μείζω χάριν.

43. "The prep. ἐπὶ frequently expresses an object or aim, inasmuch as

this is the condition upon which the action is performed. Herod. i. 41. μή τις κατ' ὅδον κλέπτες κακοῦργοι ἐπὶ δηλήσει φανέωσι βυῖν, in order to do you mischief. Comp. ii. 121. vi. 67. Hence συλλαμβάνειν τινὰ ἐπὶ θανάτῳ, ἄγειν ἐπὶ θ., to lead to execution. And as the incidental consequence is often substituted for the immediate, i. e. the object, Eur. Hec. 643. ἐπὶ δορὶ καὶ τ. λ. with the consequence of war, slaughter, and devastation. Comp. Phoen. 541." Matth. Gr. Gr. § 585. β.

644. "Hesychius cites this line with a slight mistake: Μελάρων λῶσαι τῶν οἴκων αἱ βλάβαι." Porson.

646. "εὖροον Ald. εὖρον must Miss. εὖραον Hermann rightlly." Porson.

647. Nouns masc. in ων make feminines in αῖνα: Λάκων, Λάκαινα, Λέων, Λέαινα, θεράπων, θεράπαινα.

650. "Δρύπτω, I lacerate, tear. From δρύς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπω and δέρω. Δέρω may have produced δερέπω and

δίαιμον ὄνυχά τιθεμένα σπαραγμοῖς.

Θερ. γυναῖκες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,
ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν
κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται.

Χο. τί δ', ὦ τάλαινα σῆς κακογλώσσου βοῆς;
ὥς οὐποθ' εὔδει λυπρὰ σου κηρύγματα.

Θερ. Ἐκάβη φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ράδιον βροτοῖσιν εὐφημεῖν στόμα.

Χο. καὶ μὴν περῶσα τυγχάνει δόμων ὕπερ
ἥδ'· εἰς δὲ καιρὸν σοῖσι φαίνεται λόγοις.

Θερ. ὦ παντάλαινα, κᾶτι μᾶλλον ἢ λέγω,
δέσποιν', ὀλωλας· κούκ' εἴ βλέπουσα φῶς,

δερύπω, whence δρέπω and δρύπω, δρύπτω." Valpy's Lex. of Fundamental Words. Cf. Phœn. 1369. ἀνάγετ' ἀνάγετε κωκυτὸν, Ἐπὶ κρᾶτά τε λευκοπήχεις κτύπους χεροῖν.

653. "Sometimes the adj. is put in the masculine, with nouns feminine, in the singular and plural. Il. K. 216. δῖν μέλαιναν, θῆλυν, as θῆλυς ἐέρση in the same. Il. T. 97. Ἥρη θῆλυς ἐοῦσα: θῆλυν σπορὰν Eur. Hec. 653. Of the same class is ἰδὺς αὐτμή, ἡμισέος ἡμέρας, etc. Probably in the old language these were adjectives of two terminations, *communia*. To this head may also be referred ἀλὸς πολιοῖο in Homer." Matth. Gr. Gr. § 436, 2.

655. "The Scholiast thus interprets: τί ἐστὶ τὸ βούλημα τῆς σῆς κακοφῆμυν βοῆς; whence Fr. Jacobs wishes to read, τί δ' αὖ τὸ λῆμα σῆς —. But the Scholiast is rather in favor of the usual reading, nor do I think that he read the passage in any other way, but chose to supply the ellipse according to his own idea. In my opinion, the Greeks never applied λῆμα except to persons." Porson. "The gen. expresses the cause; in which case it is to be rendered by *on account of*. Thus, with adjectives. Eur. Alc. 753. ὦ σχετλία τόλμης. Iph. A. 1287. Οἱ ἐγὼ, θανάτου τοῦ σοῦ μελέα. Hence the gen. stands alone in exclamations, with

and without an interjection or a that expresses admiration, indignation, compassion, etc. Aristoph. Av. Ἀπολλὸν ἀποτρόπαιε, τοῦ χάσμα what a swallow! Nub. 153. ὦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν O Jupiter, the acuteness of his mind. Also with the addition of a nominative. Eur. Ph. 384. οἱμοὶ τῶν ἐμῶν ἐγὼ κῶν! Thus also it seems Eur. Hec. 655. is to be explained: τί δ', ὦ τάλαινα; σῆς κακογλώσσου βοῆς! i. e. *is this, wretched woman? Oh thy happy exclamation!* or ὦ τάλαινα κακογλ. β. *wretched on account of ill-boding exclamation.*" Matth. Gr. § 348. In the latter way Elmsley understands it, Eur. Heracl. 448. δυστάλαινα τοῦ μακροῦ βίου σέθεν.

656. εὔδει for παύεται: Suppl. 1 οὐπω κακὸν τόδ' εὔδει.

659. "δόμων ἀπο: Brunck's *abstrahere* by the first hand *ὑπερ*, and R. as a various reading: M. in margin, γρ. ὑπερ ἐπέκεινα ἡγουν ἐπέκεινα is a good interpretation. Musgr. on Orest. 1365. In the margin Cant. ἀντὶ τοῦ πρὸ, ὑπέρ. J. has in the text, ἀπὸ written over. Mosq. 1. ὕπο as a various reading." Porson.

660. "σοῖσι Ald. and Mss. εἰς τοῖσι." Porson.

662. "Not badly Lib. P. κο

- ἄπαις, ἄναιδρος, ἄπολις, ἐξεφθαρμένη.
 π. οὐ καινὸν εἶπας· εἰδόσιν δ' ὠνεΐδισας.
 ἅτ' αὖ τί νεκρὸν τόνδε μοι Πολυξένης 665
 ἦκεις κομίζουσα, ἥς ἀπηγγέλθη τάφος
 πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;
 Θερ. ἦδ' οὐδὲν οἶδεν, ἀλλὰ μοι Πολυξένην
 θρηνηῖ νῆων δὲ πημάτων οὐχ ἄπτεται.
 Ξκ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον κάρα 670
 τῆς θεσπιωδοῦ δεῦρο Κασάνδρας φέρεις;
 Θερ. Ζῶσαν λέλακας· τὸν θανόντα δ' οὐ στένεις
 τόνδ'· ἀλλ' ἄθρησον σῶμα γυμνωθεὶν νεκροῦ,

ἄπαις φάος: οὐκέτ' Cant. L. M. R.
 the conjunction being omitted, which
 certainly may be dispensed with: κοῦκε
 for κοῦκέτ' cf. Aug. 2. κοῦκέτι
 for κοῦκέτ' cf. Aug. 2. κοῦκέτι
 for κοῦκέτ' cf. Aug. 2. κοῦκέτι

cf. βλέπουσα for βλέπει: cf. 119.
 Aus Horace, Od. iv. 8. non tibi ta-
 tum Res est, aut animus deliciarum
 mens, for egot. Comp. Orest. 350.
 γὰρ ζῶ κακοῖς, φάος δ' ὄρω. Schol-
 ead approves of Reisig's punctuation,
 οὐκέτ' εἰ, βλέπουσα φῶς, i. e. καίπερ

665. "νεκρὸς, a dead body, is always
 masculine. But Ammonius, ἀνὴρ οὐχ
 τυχῶν, surmises that we ought to
 read νεκρὸν τόδε; because, says he,
 in the authority of Bos, when νεκρὸν
 stands for cadaver, σῶμα is always to
 be understood. He continues: "Faret
 mutationi etiam metrum." Whereas by
 his emendation the metre is subverted,
 and as you also transpose, τόδε Πολυ-
 ξένης ἐμοί." Porson.

666. "ἀπηγγέλη Aug. 3. Cant. In
 Iph. T. 939. ἡγγέλῃς is extant, where
 ἀπηγγέλη may be read. See Phæn.
 1080." Porson.

667. "χερῶν M. R." Porson. ἔχειν
 σπουδὴν, for σπουδάζεσθαι, διὰ χε-
 ρῶν, through means of: Soph. Ed. C. 470.
 ἐστὶν χερῶν θιγῶν.

668. μοι, ah me! see above 195.

670. κάρα Κασάνδρας: a frequent
 circumlocution. "Soph. Ed. T. 950.
 ὁ φιλάτου γυναῖκος Ἰοκάστης κάρα:

1235. τέθηκε θεῖον Ἰοκάστης κάρα.
 Eur. Or. 470. ὦ χαῖρε, πρίσβυ, Ζηνὸς
 δμῶλεκτρον κάρα: 475. προσφθέγγει
 νῶν ἀνόσιον κάρα;" Matth. Gr. Gr. §
 430. Cf. Hec. 712. Hor. Od. i. 24.
 Quis desideria sit pudor aut modus
 Tam cari cupitis? Virg. Æn. iv. 490.
 Testor, cara, Deos, et te, germana,
 tuamque Dulce carni.

672. Ζῶσαν λέλακας, de vira loque-
 ris. Theocr. xiv. 179. Εἰ σὺ γ' ἐκείνος
 δὲ ἡμῖν ἀκούοντεςσιν εἶπεν· Οὐχ' ἑλ-
 κηθεν Ἀχαιοὶ, εἰρεῖας ἔσονται. Anstoph.
 Ach. 593. Ταυτὶ λέγεις σὺ τὸν στρα-
 τηγόν, πτωχὸς ὢν; do you say this of?
 Thus is to be explained the passage in
 Il. Z. 479. καὶ ποτέ τις εἴησιν, παρὸς
 δ' ὅγε πολλὸν ἀμείνων, Ἐκ πολέμου
 ἀνώντα, will say of him when he re-
 turns from the war. See Matth. Gr.
 Gr. § 410.

λέλακας, perf. mid. from the obso-
 lete λήκω, ἔλακον, Dor. for λέληκα, as
 ἄρᾱ for ἄρηρα. The quantity of this
 word is the same in Hesiod. "Erg. 205.
 Δαιμόνιε, τί λέλακας; ἔχει νόσος πολ-
 λὴν ἀρείων. But we find it different in
 Homer, Od. M. 85. "Ἐνθα δ' ἐνὶ Σκύλ-
 λῃ νάει, δεινὸν λελακυῖα. Damm con-
 sidered that this may be syncopated
 from λελακηκυῖα, from λαιέω, which
 would thus have its first syllable short,
 which Malby in his edition of Morell's
 Thesaurus thinks is never the case.
 But in this opinion he is not strictly
 correct, as is shown by Anstoph. Pac.

εἴ σοι φανέϊται θαῦμα, καὶ παρ' ἐλπίδας.

Εκ. οἴμοι, βλέπω δὴ παῖδ' ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρῆξ' ἔσωζ' οἴκοις ἀνὴρ
ἀπαλόμην δύστηνος, οὐκέτ' εἰμὶ δὴ.

ὦ τέκνον, τέκνον,
αἶ, αἶ, κατάρχομαι νόμον
βακχεῖον, ἐξ ἀλάστορος
ἀρτιμαθῆς κακῶν.

Θερ. ἔγνωσ γὰρ ἄτην παιδὸς, ὦ δύστηνε σύ ;

Εκ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρομαι.
ἕτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ
οὐδέποτε ἀδάκρυτος, ἀστένακτος
ἀμέρᾳ μ' ἐπισχῆσει.

Χο. δεῖν', ὦ τάλαινα, δεινὰ πάσχομεν κακὰ.

Εκ. ὦ τέκνον, τέκνον ταλαίνας ματρὸς,
τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι ;
πρὸς τίνος ἀνθρώπων ;

Θερ. οὐκ οἶδ' ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

Εκ. ἐκβλητον, ἢ πέσημα φοινίου δορός ;

382. μὴ νῦν λακῆσθαι, λίσσομαι σ', ὦ ῥμίδιον.

674. "Thus Ald. Some Mss. ἐλπίδα." Porson. The latter reading would occasion a hiatus. Ἐλπίς is used for the anticipation of either good or ill. Orest. 850. οἴμοι, προσῆλθεν ἐλπίς, ἣν φεβουμένη Πάλαι, τὸ μέλλον ἐξετηκόμην γόοις.

677. Eur. Hipp. 778. βασιλὶς οὐκέτ' ἔστι δὴ 1157. Ἰππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος : thus we say, is no more.

679, 80. "νόμων βακχείων Ald. The other reading is in King's Ms. and Eustathius on Il. B. p. 241, 23 = 182, 46. νόμον βακχείων Priscian. xviii. p. 231. b. 11. ed. Ald. Some have γόων for νόμων." Porson. The verb κατάρχομαι is properly followed by a gen., as Pl. aen. 682. Πῶς δ' αὖ κατάρξει θυμάτων ; but occasionally by an ac-

cus., as Orest. 940. κατάρχομαι ναγμόν.

681. ἀρτιμαθῆς κακῶν. Xen. i. 6, 35. ὀψιμαθῆς τῶν πλεονεξιῶν. the note on v. 235.

682. "Others σοῦ for σὺ. do correctly. in 681. ἀμφ' ἐτέρων, ὡς ἐτέρων, and 685. ἀδάκρυτον, ἀστένακτον." Porson.

685. "οὐδέποτε παύσει με ὥς δακρύνει" quæ est interpretatio Mat. unice vera, collato Thuc. i. 129. σὲ μήτε νύξ μήθ' ἡμέρα ἐπισχέτω, ἀνεῖναι, κ. τ. ε. Mss. gr. ἐπισχῆσει lucebit, vel augebit." Schol. κρυς μοῖρα, Med. 857. "Some add αἶ αἶ κακῶν, or αἶ αἶ τῶν κακῶν." Porson.

691. νιν κυρῶ : on this constr. the note on v. 51.

692. πέσημα. Phœn. 1715. ἦν πεσήματ' ἄθλι' ἀθλίου πατρός : E

Θερ. ἐν ψαμάθῳ λευρᾷ
πόντου νιν ἐξήνεγκε πελάγιος κλύδων.

Εκ. ὦ μοι, αἰ αἰ, 695

ἔμαθον ἐνύπνιον, ὀμμάτων ἐμῶν
ὄψιν, οὗ με παρέβα φάσμα
μελανόπτερον, ἂν εἰείδον
ἄμφι σ', ὦ τέκνον, οὐκέτ'
ὄντα Διὸς ἐν φάει. 700

τίς γάρ νιν ἔκταν' ; οἷσθ', ὀνειρόφρον, φράσαι ;

Εκ. ἐμὸς, ἐμὸς ξένος, Θρήκιος ἱππότης,
ἔν' ὃ γέγων πατὴρ ἔθετό νιν κρύψας.

ὦ μοι, τί λέξεις ; χρυσὸν ὥς ἔχοι κτανῶν ;
ἄρρητ', ἀνώνομαστα, θαυμάτων πέρα, 705

οὐχ ὅστιά τ', οὐδ' ἀνεκτά. ποῦ δίκαια ξένων ;

ὦ κατάρατ' ἀνδρῶν, ὥς διεμοιράσω

χρῶα, σιδαρέω τεμνὸν φασγάνῳ

μέλεα τοῦδε παιδὸς, οὐδ' ᾤκτισας.

ὦ τλῆμον, ὥς σε πολυπονωτάτην βροτῶν 710

δαίμων ἔθηκεν, ὅστις ἐστί σοι βαρὺς.

οκλέους δὲ πτώμα, Πολυνείκους τε
1316. πέσσεα, πέσσεα δαί' Αὐτίχ'
Ζετον. Thus the Latin cadaver,
buried corse, is from *cadere*. The
Greek word *carcase* is also deduced
from *caro casu*.

96. "ὀμμάτων τ' ἐμῶν Ald. Many
omit the conjunction." Porson.

90. Διὸς ἐν φ., in the light of
Zeus: Hor. Od. 1. 1. sub *Jove* frī-
11. 2. *Vitamine sub Dio et tre-*
agrat In rebus.

91. "Others ὀνειρόφρων. Several
have ἔκταν'. Conversely διέφθορ'
1. in 596. which I would have
d, if more Mss. had sanctioned
Porson.

92. "ἐμὸς only once in Aldus and
Mss." Porson.

94. "Sometimes it is indifferent
whether one wishes to express deter-

minately that the consequence of a
past action is continued on to the time
of the relation, or not. Hence, in such
cases, the conj. sometimes changes
places with the opt. Thus it is in Eur.
Hec. 697=704. 'ΕΚ. ἐμὸς ξένος, Θρή-
κιος ἱππότης (ἐκταίνε νιν.) ΧΟΡ. ὦ μοι,
τί λέξεις ; χρυσὸν ὥς ἔχοι κτανῶν ; al-
though ib. 27, he had used ἔχρ in the
same combination. Comp. Eur. Suppl.
201." Maith. Gr. Gr. § 518.

705. "πέρα R, and as a various
reading M. Thus πέρα δεινῶν Pausan.
iv. 5. p. 291. (371.) which Tacitus
well defends." Porson.

707. κατάρατ' α., the positive for
the superl., as διὰ γυναικῶν Hom. See
Porson's Pref. p. xxvii=54. Eur. Alc.
472. ὦ φίλα γυναικῶν.

709. "ᾤκτισσιν Ald. Mss. vary."
Porson.

ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας
 Ἀγαμέμνωνος· τοῦνθένδε σιγῶμεν, φίλοι.
 Αγαμ. Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τὰ
 ἰλθοῦς, ἐφ' οἷσπερ Ταλθύβιος ἤγγειλέ μοι
 μὴ θιγγάνειν σῆς μηδέν Ἀργείων κόρης;
 ἡμεῖς μὲν οὖν ἑώμεν, οὐδὲ ψαύομεν·
 σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.
 ἦ καὶ δ' ἀποστελῶν σε· τὰ κεῖθεν γὰρ εὖ
 πεπραγμένον ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.
 ἔα, τὴν ἄνδρα τόνδ' ἐπὶ σκηναῖς ὄρω
 θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.
 Εχ. δύστην, ἑμαυτὴν γὰρ λέγω, λέγουσά σε,

712. ἀλλ' εἰσορῶ γὰρ κ. τ. λ. These two particles frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. 'Αλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας τῆσδε Κρέων δ' Μενονικέως νεοχμὸς—χωρεῖ. Thus the Latins use *sed enim*: Virg. Æn. i. 23. hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque fovetque. Progeniem *sed enim* Trojano a sanguine duci Audierat, Tyrias oim que verteret arces: where *sed* refers to the preceding sentence, *enim* to the succeeding. *sed fata non sinabant*: audierat *enim* etc. See Viger's Idioms, p. 173. Seager. τοῦδε, for ὅδε or δεῦρο. see the note on 51. The nom. and accus. are more frequent in this sense. δεσπότου δέμας, for δεσπότην. " Æsch. Eum. 81. κτανεῖν μητρίον δέμας, for τὴν μητέρα. Soph. Œd. C. 1550. Νῦν δ' ἔσχατόν σου τοῦτον ἔπτεται δέμας, for ἐγώ. Comp. Œd. T. 1208. Trach. 908. φίλων οἰκετῶν δέμας, for φίλους οἰκέτας." Matth. Gr. Gr. § 430, 6. Soph. Antig. 944. Δανάας δέμας, for Δανάη.

715. ἐφ' οἷσπερ, upon the conditions

which, in pursuance of, conform with. See Matth. Gr. Gr. § 59.

717. οὐδὲ ψαύομεν. Of this use of Porson's canon respecting the particle *οὐδὲ* see the explanation in a note to Porson's Pref. and Suppl. p. xviii.

719. " Valckenaer on Pœtæ (1337.) prefers ἦ καὶ μεταστελῶν which the reading of the Harleian above 507. may seem to favor; the particle is not so well omitted. ἀποστελῶν suits the sense better. Editions of the Phœnissæ have στέλλων, which is faulty, inasmuch as Tragic senarii do not allow of division. If any instance occurs to the contrary, it labors under an imperfection of accentuation, as Æsch. Prom. 61. Διὸς τ' ἐχθρῶν ὑπερ Στένεις. Porson says in joke, 'Αλλ' οὐχὶ δυνατόν οὐ γὰρ ἀλλὰ προ-βούλευμα βασιλῆος τῆς πόλεως μέγα, in Herphast. Porson.

720. καλῶς for καλόν. Thus Soph. Antig. 637. Ἐμοὶ γὰρ ἀξίως ἐστὶ γάμος Μείζων φιλίας. See the note on 530.

721. " This verse is found in 71." Porson, ἑμαυτὴν γὰρ λέγω mean myself. Thus Herod. i. 117. Themistocles persuaded the Athenians

- Ἐκάβη, τί δρᾶσω; πότῃρα προσπίσω γόνυ 725
 Ἀγαμέμνωνος τοῦδ', ἢ φέρω σιγῇ κακὰ;
 γαμ. τί μοι προσάπω νῶτον ἐγκλίναςα σὸν
 δῦρει, τὸ πραχθεὶν δ' οὐ λέγεις; τίς ἐσθ' ὅδε;
 κ. ἀλλ' εἴ με, δούλην πολεμίαν θ' ἡγούμενος,
 γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθ' ἄν. 730
 γαμ. οὐ τοι πέφυκα μάντις, ὥστε μὴ κλύων
 ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.
 κ. ἄρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς

is ποιήσασθαι διηκοσίας ἐκ τὸν πόλε-
 ρ, τὸν πρὸς Αἰγινήτας λέγων. Isocr.
 math. 277. ἔλεγεν, ὅτι σὺ μὲν πεποι-
 ραι τοὺς λόγους, ἐγὼ δὲ λέγων. Thus
 Cic. de Fin. v. 3. Hoc, inquit,
 n poterit sic abire, cum hic adsit,
 autem dicebat. The sense of the
 usage seems to be this: unhappy
 with, and yet in thus addressing you,
 apply an epithet more applicable to
 self.

27. μοι for μου: as Phœn. 1562.
 ἔτι σοι τέκνα λείσσει φάος. See
 math. Gr. Gr. § 392.

28. "ὄδῳ Aldus and all Mss.;
 ich being repugnant to the metre,
 well with a perversion of the sense
 changed into ὄδῳ. At least he
 ought to have substituted ὄδῳ. (Cf.
 7.) But Musgr. well corrects ὄδῳ,
 referring to Hesychius, δῦρεσθαι, ὄδῳ-
 θαι. Taylor, (Lect. Lys. c. 9.) in
 n suspects an error in Hesychius.
 the same grounds he ought to have
 reputed the accuracy of the Etymolo-
 g. p. 192, 43, 291, 23. Eustathius
 II. B p. 218, 19—165, 20, εὐρίσκε-
 δε καὶ τὸ ὄδῳεσθαι δῦρεσθαι. Not
 more surprising that both δῦρεσθαι
 ὄδῳεσθαι should be in use among
 Attics, than both κέλλειν and
 ἄλλειν, μόργνυμι and ὁμόργνυμι, and
 by similar. Aeschylus Prom. 271.
 μοι τὰ μὲν παρόντα μὴ δῦρεσθ'
 Editions there wrongly add a
 of elision, such as the Attics do
 recognise. In the same, Pers. 584.
 metre demands, Δυρόμενοι γέροντες.
 Eurip. Hec.

In our author, Med. 159. Brunck has
 edited 'δυρόμενα, as if a could be elided
 by ou. A line in Eur. Andr. 397.
 begins thus, 'Ἀτὰρ τί ταῦτ' ὀδύρομαι;
 also a parallel one from the Medea of
 Neophron, in Stobæus p. 107. ed.
 Grot., Καὶ πρὸς τί ταῦτ' ὀδύρομαι;
 Why not, you will ask? Because the
 Tragic writers never constitute a se-
 narius so, that the third and fourth
 feet form one word. We must read
 therefore both in Euripides and Neo-
 phron, δύρομαι." Porson.

730. "ἄλγος ἂν προσθείμεθα. Thus
 Aldus and most edd. But ἂν is rightly
 repeated in Brunck's *membrana*, *Hurl*,
Ms. Reg. Soc., *Musq.* 3. and several
 others. Instead of the second ἂν in
J. Musq. 1. ἄλγος. Brunck has edited,
 ἄλγος αὖ π. ἂν: badly." Porson.
 "Quam prout essent tragici ad genu-
 mandum ἂν, omnibus fere doctis indoc-
 tisque notum." Monk. Alc. 663. Hipp.
 482. See Porson's Suppl. to Pref.
 Viger's Idioms p. 178. Seager.

732. ὄδῳ, course, plan, meaning.
 Phœn. 925. Ἀκούε δὴ νῦν θεσφάτων
 ἐμῶν ὄδῳ: Heracl. 237. Τρισσαί μ'
 ἀναγκάζουσι συμφορᾶς ὄδοι, Ἰόλαε.
 τοῦσδε μὴ παρώπασθαι ξένους. Hipp.
 290. γνώμης ὄδῳ: Soph. Oed. T. 67.
 Ἄλλ' ἵστε πολλὰ μὲν με δακρύσαντα
 δὴ, Πολλὰς δ' ὁδοὺς ἐλθόντα φροντίζοις
 πλάνοις. Cf. Herod. iii. 106. vii. 234.

733. Am I not however regarding
 the disposition of this man too much
 with reference to hostile feelings,
 whereas he is not ill disposed towards
 K

μαῖλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς ;
 Αγαμ. εἴ τοί με βούλει τῶνδε μηδέν εἰδέναι,
 εἰς ταυτὸν ἤκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

Εκ. οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
 τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε ;
 τολμᾶν ἀνάγκη, καὶν τύχῳ, καὶν μὴ τύχῳ.
 Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων,
 καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος.

Αγαμ. τί χρῆμα μαστεύουσα ; μῶν ἐλεύθερον
 αἰῶνα θέσθαι ; ῥάδιον γὰρ ἐστί σοι.

Εκ. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
 αἰῶνα τὸν ζύμπαντα δουλεῦσαι θέλω.

Αγαμ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;

Εκ. οὐδέν τι τούτων, ὧν σὺ δοξάζεις, ἄναξ.
 ὄρᾳς νεκρὸν τόνδ', οὗ καταστάζω δάκρυ ;

Αγαμ. ὄρῳ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

Εκ. τοῦτόν ποτ' ἔτεκον, κἄφερων ζώνης ὕπο.

Αγαμ. ἔστιν δέ τις σῶν οὔτος, ὃ τλῆμον, τέκνων ;

me? Cf. 119. The tragic writers use *ἄρα* or *ἄρ'* οὐ indiscriminately. See Porson's Suppl. Monk Alc. 351. *ἄρά μοι στένειν πάρα, Τοιᾶσδ' ἁμαρτάνοντι συζύγου σέθεν* ;

736. *εἰς ταὐτὸν ἤκεις*, sc. *ἐμοί*, see Phæn. 1420. *you and I are agreed: καὶ γὰρ οὐδ' ἐγὼ (βούλομαι) κλ.*

740. "*γυνάτων* Ald. and some Mss. Concerning the ellipse of the preposition *πρὸς*, see my note on Orest. 663." Porson.

744. "Plautus ridicules this, *Asinar. ii. 2, 8. Ætatem velim servire, Libanum ut conveniam modo*. This is noticed by Josias Mercerus on Nonius v. *Meret*." Porson.

745. *θέλω, I am willing* : cf. Orest. 1099. *ὦ φίλτατ', εἰ γὰρ τοῦτο κατθανοίμ' ἰδών*. Od. A. 58. *ἰέμενος μὲν καπνὸν ἀποθρῶσκοντα νοῆσαι Ἡς γαίης θανέειν ἰμείρεται*.

746. "*ἐπάρκειαν* Ald. and edd.

ἐπάρκεσιν Ms. Reg. Soc. which seems preferable : *ἄρκεσις* occurs in Soph. Œd. C. 73. *ἐπάρκεσις* 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited *ἐπάρκεσιν*, having found it in J. M. N." Porson.

748. "This line is thus turned by Ennius in Nonius v. *Guttatim*. *Vidit hunc, meae in quem lacrumæ guttatim cadunt*." Porson.

οὗ καταστάζω δάκρυ, i. e. *καθ' ὃν*, by the figure *Anastrophe*. See below 898. 1130. Porson Med. 105. *Æsch. Pr. 66. Αἶ, αἶ, Προμηθεῦ, σὼν ἐν στένω κακῶν*.

750. This line contains an instance of the figure termed by Grammarians *ὕστερον πρότερον*, as in Virgil, *Æn. ii. 353. moriamur, et in media arma ruemus*. "*Æsch. Cho. 979. ἤνεγχε' ἐν ζώνην*." Scholefi.

- κ. οὐ τῶν θανόντων Πριαμίδων ὑπ' Ἰλίου.
 γαμ. ἦ γὰρ τιν' ἄλλον ἔτεκες, ἢ κείνους, γύναι ;
 κ. ἀνόνητά γ', ὡς ἔοικε, τόνδ', ὃν εἰσορᾷς.
 γαμ. ποῦ δ' ὦν ἐτύγχαν', ἡνίκ' ἄλλυτο πτόλις ; 755
 κ. πατὴρ νιν ἐξέπεμψεν, ὀρρώδων θανεῖν.
 γαμ. ποῖ, τῶν τότε ὄντων χαρίσας τέκνων μόνον ;
 κ. εἰς τήνδε χώραν, οὔπερ εὐρέθη θανάων.
 γαμ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστῳ χθο-
 νός ;
 κ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. 760
 γαμ. θνήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχάν ;
 κ. τίνος πρὸς ἄλλου ; Θρήξ νιν ὤλεσε ξένος.

752. "Brunck from conjecture has
 ted τῶν οὐ θανόντων, which seems
 ally unnecessary." Porson.

754. ὡς ἔοικε. "Interdum cum
 tribitate dicitur, ut ap. Latinos, sci-
 it. Euripides in Hec. quum He-
 ma interrogata esset, 'επιμνος alios
 perisset liberos,' eam respondentem
 it: 'Ανόνητά γ', ὡς ἔοικε, τόνδ', ὃν
 ορᾷς, Frustra scilicet hunc, quem
 es. Et Agamemnon in Iph. A. 460.
 Iphigenia morti destinata: τί παρ-
 ον ; Αἰδῆς νιν, ὡς ἔοικε, νομφεύσει
 ra, Quid virginem? quam Orestes
 necit mox matrem ducet." Hermann
 Viger, p. 596. ed. Lond. 1824. Cf.
 r. Hipp. 1139. ὦ τάλανα Μᾶτερ,
 κες ἀνόνατα.

756. ὀρρώδων θανεῖν. "Verba to-
 are not regularly followed by the
 α., but by μή with the finite verb,
 in Latin ne. Yet here also some-
 es the infin. only is put. Eur. Ion
 54. θανεῖν σε βείσας μητρὸς ἐκ βου-
 μάτων." Matth. Gr. Gr. § 533.
 s. 2.

759. "Thus recent edd. Πολυμήσ-
 t Aldus. In Harl. M. N. τῆσδε is
 improperly omitted. In K. there
 ms at first to have been Πολυμή-
 στα, which was afterwards changed
 to the other reading. But Πολυμή-
 στ in M. by the first hand, in Cant.

and N." Porson. Compare with this
 line in construction, Eur. Hipp. 100.
 Τήνδ' ἡ πόλαισι σαῖς ἐφίστηκεν Κύπρις :
 Tro. 20. οἱ τήνδ' ἐπεστράτευσαν Ἑλ-
 ληνες πόλιν. Hec. 972. Æsch. S. c.
 Th. 559. Ἔστιν δὲ καὶ τῷδ', ὃν λέγεις
 τὸν Ἀρκάδα, Ἀθήρ ἄκομος.

762. "The particle γε, which con-
 tributes nothing to the sense or ele-
 gance, is omitted in Mosq. i. 4. : J.
 has δ'. [The original reading was,
 τίνος γ' ὑπ' ἄλλου; which Matthiæ
 and Schoief. prefer: the latter ex-
 presses the force of γε thus: why, by
 whom else?] The true reading seems
 to be, Τίνος πρὸς ἄλλον, which also cor-
 responds better with the question. A-
 bove 690. πρὸς τίνος ἀνθρώπων; Suppl.
 404. οὐ γὰρ ἄρχεται Ἐνὸς πρὸς ἀνδρός.
 Thus editions have it. But Valckenaer,
 Phœn. 396., cites Ἐνὸς δπ' ἀνδρός.
 In Lucian, Anachars. 9. all Mss. and
 editions agree in ἀγχομένους πρὸς ἄλ-
 λήλων, in 11. one Ms. has ἀγχομένους
 ὑπὸ (the rest πρὸς) τῶν ἀντιπάλων. In
 Il. T. 133. where commonly ὑπ' Εὐρυ-
 σθέως ἀέθλων is read, some Mss., among
 which is the Venetian, have πρὸς
 Εὐρυσθέως. Compare X. II. 1314. with
 Med. 1410. In Aspiæn. Exp. iii. 12. p.
 120, 4. a Ms. belonging to Gronovius
 has ὑπὸ for πρὸς." Porson. See also
 Eur. Hipp. 1159.

Αγαμ. ὦ τλήμον, ἥπου χρυσὸν ἠράσθη λαβῆν;

Εκ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγωγ Φρυγῶν.

Αγαμ. εὖρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν;

765

Εκ. ἦδ', ἐντυχοῦσα πορτίας ἀκτῆς ἔπι.

Αγαμ. τοῦτον ματεύουσ', ἢ ποιοῦσ' ἄλλον πόον;

Εκ. λούτρ' ἄχειτ' οἴσουσ' ἐξ ἀλὸς Πολυξένης.

Αγαμ. κτανῶν νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

Εκ. θαλασσόπλαγκτόν γ', ὦδε διατρεμὸν χροῶ.

770

Αγαμ. ὦ σχετλία σὺ τῶν ἀμετρήτων πόων.

Εκ. ὅλαια, κούδεν λοιπὸν, Ἀγάμεμνον, κακῶν.

Αγαμ. φεῦ, φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή;

Εκ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἀλλ' ὥνπερ οὔνεκ' ἀμφὶ σὸν πίπτω γόνυ,

775

ἄκουσον. εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,

στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ

τιμωρὸς ἀνδρὸς, ἀνοσιωτάτου ξένου,

ὃς οὔτε τοὺς γῆς νέρθεν, οὔτε τοὺς ἄνω

δείσας, δέδρακεν ἔργον ἀνοσιώτατον,

780

κοινῆς τραπέζης πολλάκις τυχῶν ἐμοὶ,

ξενίας τ' ἀριθμῶ πρῶτος ὢν ἐμῶν φίλων·

763. "Interrogative, necne, accipiantur particulae ἢ που, parum aut nihil refert. Anglice verto, *I suppose*." Elmsley Heracl. 56.

764. τοιαῦτ' (ἦν), such was the case: see Phoen. 428.

768. λούτρ'. Schæfer remarks that this should be λούτρ', for λουτρά, as above 609. λουτροῖς: λούτρον, whence plur. λούτρα, signifies water which has been used for ablution: λουτρὸν, water for the purpose of purification, and therefore undefiled.

770. "γ' is wanting in some Mss. For κακῶν in 772. some have κακόν." Porson. Cf. 557.

774. "λέγεις others, which if any one chooses to substitute, I shall not object. Brunck compares the words of Terence, (Adelph. iv. 7.) *Ipsa si cu-*

piat Salus, Servare prorsus non potest hanc familiam. More to the purpose seem those of Trabea in Cicero *Tul. Disp. 4, 31. Fortunam ipsam et teibo fortunis meis*." Porson. Schæfer suggests that Τύχην with a capital would be better.

777. στέργοιμ' ἄν, Schol. ἀγασσάμην ἄν, *I will acquiesce, submit*. See Hipp. 460. Στέργουσι δ', οἴμαι, συμφοραῖς νικάμενοι.

779. "Some omit the former τὸν, others change it into τῆς." Porson.

782. "ξένων for φίλων many Mss. badly. Aldus and almost all Mss. πρῶτα τῶν ἐμῶν. Brunck from his membranae has edited τὰ πρῶτα, being as much delighted with two antipests, as others are offended. But that copy is not free from manifest

τυχῶν δ' ὅσων δειῖ, καὶ λαβὼν προμηθεῖαν,
ἔκτεινε, τύμβου δ', εἰ πτανεῖν ἐβούλετο,

esses; for above 607. it has τῶν τευχῶν as in *M. Mosq.* 1. N. R. Therefore τὰ πρῶτα is a mere scholion, as evident from the circumstance, that in some Mss. the article is written πρῶτα to explain it. Musgrave has conjectured ξενία, which is tame and obscure. Bock removes the comma after ἐμοί, and places it after ξενίας, by which I do not see that anything is gained. Another participle by all means necessary after τυχῶν, to connect the two members of the sentence. We might indeed read, καὶ τ' ἀριθμῶν πλείστα τῶν ἐμῶν φίλων, were not this too great a departure from the common reading. I have therefore given πρῶτος ὢν for πρῶτα ὢν. When once πρῶτος ὢν τῶν ἐμῶν φίλων, or with the addition of one letter only πρῶτος τῶν ἐ. φ. had been written, some person anxious about the metre from thence made out the common reading. Brunck has vitiated this passage of Aristophanes *Vesp.* 1219. by a similar blunder. The Attics often use ἱππική and μουσική without the article. We read therefore rightly, ἐτύγχανεν γὰρ οὐ τρίβων ὢν ἱππικῆς, *Suidas* also v. τρίβων. But Brunck, not knowing this, has thrown out the article which was necessary; and inserted the article which was unnecessary. 'Ετύγχανεν γὰρ οὐ τρίβων τῆς ἱππικῆς. Should any one object, that this does not seem probable, that readings so slightly corrupted as πρῶτος ὢν ἐμῶν φίλων, πρῶτος ἂν τῶν ἐμῶν φίλων, should be still further perverted, he is not aware, (to use the words of Heisterhusius on Aristophanes *Plut.* p. 319) quam locuti lapsu vocis etiam notissimæ nunquam in maculas degenerant, sed minus elucendis hominum vel acutissimorum ingenia frustra defatigantur. I will confirm this remark by one or two examples. In the *Dionysalexandri* of Cratinus preserved in *Macrobius* v. 21. Gronovius adds a line from the Ms. of De Thou: Στολὴν δὲ δὴ

τὴν εἶχε τοῦδ' ὁμόχρουν. Thus he has given from his father's conjecture, written on the margin, not edited, whilst the Ms. had ΤΟΥΔΟΜΟΙΦΡΑΞΙΟΝ. So trifling a mistake has effaced the true reading of this passage. Read, τοῦτό μοι φράσσον. There is extant in *Strabo* x. p. 743. A. (485. B.) a fragment of Pindar respecting Delos, a part only of which I will transcribe: 'ΑΛΛ' ἂν Κοιογενῆς ὁπότε' ᾤδινεσσι θαῶις ἀγχιτόκοις ἐπέβαν, δὴ τότε τέσσαρες ὄρθαι πρέμνων ἀπώρουσαν χθονίων, ἂν δ' ἐπικράνοις σχέθον πέτρων ἀδαμαντοπίδιλοι κλονεῖ, ἐνθα τεκοῖσ' εὐδαμον' ἐπόψατο γένναν. Commonly ἄλλα καὶ δ γένος, whence Barnes has well deducted Κοίου γένος, but from the Moscow Ms. of *Strabo* which has κοιογενῆς, you may get κοιογενῆς, which is rather better. For ὀδύναισι θείαις the same Ms. has ᾤδινεσι θαῶις. Also ἀγχιτόκοις, which has escaped from most editions, is found in *Aldus* and this Ms. Again, ἐπιβαίνειν edd. ἐπέβαιναν Ms. Next follows πρέμνων erroneously in some Mss.; excellently in the Moscow one, ἂν δ' ἐπὶ κράνοις σχέθον πέτρων, with the exception of a slight error in division. Editions have, ἂν δ' ἐπὶ κραναῇ σχεδὸν πέτρα. *Cassaubon* has rightly conjectured σχέθον, the rest he has not attempted. Translate thus: *Columnæ vero basi adamantina innixæ rupem capitulis sustinuerunt.* The word occurs in the same sense in *Iph. T.* 51. *Eustathius* Il. H. p. 700, 64—582, 44. ἐπικράναν, ὅπερ ἐστὶ κεφαλὴ κίονος. To *Cratinus* and *Pindar* we may add *Aristophanes*, *Ran.* 1076. Οὐκ οἶδ' εἰς ἥντιν' ἐρώσαν πάποι' ἐποίησα γυναῖκα. The passage having been thus corrupted, transcribers endeavored to repair the mischief, some by adding ἂν, others ἐγώ. Without troubling myself to expose the errors of the received text, or to lash the trifling of *Invernizius*, I shall merely remark, that the true reading is preserved by the *Ravenna* copy: Οὐδ' οἶδ' οὐδεὶς ἥντιν' ἐρώσαν πάποι'

οὐκ ἤξιώσεν, ἀλλ' ἀφῆκε πόρτιον.

765

ἡμεῖς μὲν οὖν δοῦλοί τε, καὶ σθενεῖς ἴσως·

ποίησα γυναῖκα. Thus you have the passages, which were, it is true, corrupted in editions, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the participle *ὢν* may be understood. Certainly it may; as in Hipp. 232. and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plut. 751. Οἱ γὰρ δίκαιοι πρότερον ὄντες καὶ βίον ἔχοντες ὀλίγον αὐτὸν ἠσπάζοντο. Vesp. 505. αἰτίαν ἔχω ταῦτα δοῦν, ξυνωμότης ὢν, καὶ φρονῶν τυραννικά. Pac. 633. Ἄλλ' ἔτ' ὢν ἀνευ γιγάρτων, καὶ φιλῶν τὰς ἰσχάδας, ἔβλεπεν πρὸς τοὺς λέγοντας: 685. Ἀπαρὼν ὁ δῆμος ἐπιτρόπου, καὶ γυνυδὲς ὢν, τούτου τέως τὸν ἄνδρα περιεζώσατο. Menander in Stobæus lxx. p. 249, ed. Grot. Ὅταν πένης ὢν, καὶ γαμῶν τις ἐλόμενος, τὰ μετὰ γυναικὸς ἐπιδεχεται χρήματα, αὐτὸν δίδωσιν, οὐκ ἐκείνην λαμβάνει. Eurip. Androm. 499. Μητρὸς λεχέων, ὃς ὑπερβήσκει, οὐδὲν μετεχων, οὐδ' αἴτιος ὢν βασιλεύει. If in any one of these passages you exchange the participle *ὢν*, you will create, if not a solecism, at least a very harsh phraseology. [The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκρ. βέστεροι. Diodorus Sic. xx. c. 62. Προήγαγε τὴν στρατιάν, τῷ μὲν ἀριθμῷ βραχὺ λειπομένην τῶν ἐναντίων, τῇ δ' ἀρετῇ πολὺ καταδεεστέραν οὖσαν—where Wesseling remarks: οὖσαν omittit Basil. 'adding perhaps justly: neque necessaria vox est.' For although the Greeks approve this construction, yet they are not averse from the other, which Porson has also pronounced a solecism. Eur. Orest. 451. Ὁ Σπαρτιάδης Τυνδάρειος μελάμπεπλος, Κουρῶ τε θυγατρὸς πενθίμῳ κεκαρμένους: 1399. Δόμων δ' ἔκ' ἑκρων τοῦσδε πυργηρομένους, Ξίφος δ' ἐμῆς θυγατρὸς ἐκίφρουρον βερη M.J.

735. Λόγοις δὲ συμβᾶς, καὶ θεῶν ἀνυμνος. Homer Il. X. 312. ἡ νῆσσαν ἐπισκυτος ἡμετέρῃσιν, ἥ τινα συλασσαν—Herod. i. 60. μέγαθαι ἀπὸ τρισέρων πηχέων ἀπολείπονσα τρεῖς δεκτύλους, καὶ ἄλλως εὐειδής: 61. ἀδελφεοῦ μὲν ἐωυτοῦ, βασιλευσσοῦ δὲ Σπαρτιητέων." Schief.] Valckenae therefore is wrong in his note on Herod. i. 59. in proposing to read *ὢν* for *ὢν* in the passage from the Vesp. But Suidas, under Εἰ καὶ νῦν ἐγώ, and ξυνωμότης, rightly retains *ὢν*: and in both cases rightly has τυραννικά for τυραννίδα. But suppose that I should contend, that the mistake of the transcriber in writing *πρῶτα* for *πρῶτος* was the origin of this confusion? Undoubtedly nothing is more likely, than that a should be written for os. For anacisma is generally expressed by the character c, it is evident that, if *ν* and *σ* coalesce, a figure will be formed not unlike to a. In Homer, Od. A. 157. *πρῶτα*. The Ms. Harl. 5674. has τὸν in the text, and *πρῶτος* *ὢν* written over as a various reading. In this play 516. the word *στρατὶς* is so written in the Ms. M., that at first sight any one would suppose it to be *στρατὶς*. In the Scholia on Aristoph. Nab. 508. Aldus and Junta have *ἐ* *ὑποβῶγιά τας*, which Gelenius has changed into *ὑποβῶγός*. Cleopatra Alexandr. Quis dices *εὐειδής* p. 940. 41. ἀμέλει δὲ πάντα τὰ τοῦ νόμου πληρώσας ἐκ νεότητος, καὶ τὰ ὑπέρτατα φρυαζόμενος, ἐν τούτῳ παραβῆναι τοῖς ἄλλοις οὐ δεδύνηται, τὸ τοῦ σωτῆρος ἐξαίρετον, ἵνα λαβὼν ζωὴν αἰώνιον ἐκποθεῖ. What is the meaning of *παραβῆναι*? It is translated *acquiescere*. Change A into OΣ, and read *προσθεῖναι*. If any one objects to render *παραβῆναι τοῖς ἄλλοις*, *neque pariter omnino cedere*, I will only say that such a version appears to me forced and strained. Pausanias, viii. 25. p. 651. καθοτι δὲ αὐτὸς ὁ Λαδων ἐκδίδωσιν εἰς τὸν Ἀλφειὸν, Κοράκων ὠνόμασται Νά-

ἔλλ' οἱ θεοὶ σθένουσι, καὶ κείνων κρατῶν
 ὅμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,

Οἱ δὲ ἤγηται τὴν Ἐπίπην καὶ
 τὴν τε καὶ Ἐπίπην τὰς ὑπὸ τοῦ
 σου κατελεγμένους γενέσθαι νήσους
 ἐν τῇ Λάδωνι ὑπὸ ἀνθρώπων οἰ-
 νίας· ᾧ οἱ πεπιστευκότες μάταια
 ἴστωσαν. The conjecture of Sylbur-
 for ᾧ οἱ π., viz. ἂ οἱ π., hasius
 edited from the Moscow Ms.
 ber is correct; both being cor-
 rected from ὅσοι. But, if you read
 what will be the construction,
 meaning of the words? They will
 be of none. For ὅσοι must be
 read and substituted above, in the
 place of οἱ, so that the whole passage
 run thus. κοράκων ἀνόμαστοι
 ὅσοι δὲ ἤγηται—οἰκουμένους
 πεπιστευκότες μάταια ἴστωσαν. The
 transcriber having written οἱ, by
 long, as frequently happens, a letter
 once which ought to be repeated,
 immediately corrected his mistake by
 adding ὅσοι in the margin. But the
 second transcriber made two mistakes;
 he both considered this word as an
 adverb, not an explanation; and
 he introduced it into a wrong
 place. Next two other transcribers
 adopted this, the one into ἂ οἱ, the
 other into ᾧ οἱ. That Pausanias gave
 the passage thus, will appear evident
 from Pausanias himself, v. 12. p. 404.
 καὶ ἀνθρώπων τὰ διὰ τοῦ στόματος
 ἔκτορ [τοῖς is added by Schæf.]
 ἴστωσαν ἐξίσχοντα ὀδόντας τῶν θηρίων
 καὶ οὐ κέρατα ἤγηται, τούτοις
 ἀπίδειν μὲν ἐς τὰς ἄλκας. vi. 13.
 2. Εὐθηρίας μὲν δὴ μετέχουσι
 οἱ Χιονιν αὐτὸν ἀναθεῖναι τὴν στή-
 ναν. ἄλλ' οὐ Λακεδαιμονίων ἤγηται τὸ
 ἴδιον. A little before in this same
 work viii. 25. Ὅσοι δὲ Θέμιδος, καὶ
 Ἀγημέδονος τῆς Λαυσίας, τὸ ἄγαλμα
 ἱσταμένους, μάταια ἴστωσαν ἱπει-
 ροῖται. In Dionysius, Athen. ix. p.
 110. ἰχθὺς ἄβρος πάρεστι ταύτης.
 ὅσος, the excellent emendation of
 this, ταύτης ἐστὶ σὰ, is confirmed
 by the Vatican Ms. This discussion
 detained me long enough, and yet

I cannot dismiss it. For it may hap-
 pen that some one of those, Οἵστιν
 ἀντιλέγειν μὲν ἔθος περὶ πάντων ὁμοίως,
 Ὅρθως δ' ἀντιλέγειν οὐκ ἐστὶ τοῦτ' ἐν
 ἔθει, may defend τυγχάνειν by itself as
 put for εἶναι in Aristophanes. To
 which I reply, that, in the first place,
 it is not allowable to introduce into the
 text an emendation in opposition to all
 Mss.; in the next, one instance only
 (Eurip. Andr. 1116.) is brought for-
 ward by Locella on Xen. Ephees. iv. p.
 93, 6. for in Soph. Aj. 9. τυγχάνει στά-
 ζω are to be joined. In Cl. C. 1490,
 ἥπερ τυγχάνων ὑπεσχόμενος has been
 misunderstood by interpreters. The
 meaning is, *quam promisi, si ipse a The-
 æn id quod petere in, consequeret.* The
 passages from Libanius and Herodian
 are not to the purpose; from the
 words of Plato εἶναι and εἶναι might easily
 escape, particularly after a like termi-
 nation. And therefore I think that
 Fischer in the Apology for Socrates is
 right in adding εἶναι in Republ. ii. p.
 249, B. HSt. I think that it ought
 to be added, and in every similar
 case, since this participle is omitted
 with the greatest facility. In the
 Theætetus p. 151. F. is correctly
 edited, Γόνιμον ἢ ἀνεμαῖον τυγχάνει
 εἶναι, but Suidas in the word Ἀνεμαῖον,
 and the Scholiast on Aristoph. Av.
 696. in citing the passage omit the
 participle. There remains a line of
 Aristophanes, Eccles. 1137. Καὶ τῶν
 θεατῶν εἴ τις εὖνους τυγχάνει. But
 there we should read, Καὶ τῶν θεατῶν
 εἶναι τις εὖνους τυγχάνει a similar col-
 location is met with in Plat. 33. Τὸν
 δ' εἶδον, ὅσπερ εἶναι μένος μοι τυγχάνει.
 Καὶ could easily have been changed
 into καὶ, and εἶναι with the greatest
 ease have escaped. What shall we
 do then with the line from Euripides,
 τυγχάνει δ' ἐν ἐμπόροις? If you choose
 to excuse it on the ground of ποικίλη
 ἄδεια, I will not interfere; but if you
 come to the conclusion that it is to-
 gether foreign to the practice of that

καὶ ζῶμεν ἄδिका καὶ δίκαι' ὠρισμένοι.
ὅς εἰς σ' ἀνελθὼν, εἰ διαφθαρήσεται,
καὶ μὴ δίκην δάσουσιν, οἵτινες ξένους
κτείνουσιν, ἢ θεῶν ἱερὰ τολμῶσιν φέρειν,
οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.

790

age, you will have my permission to read ἔτυχε δ' ὦν ἐν ἐμπύροις. In Æsch. Choëph. 112. καὶ for καὶ is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephens have it." Porson. "Porson, though in general very exact, has rather incautiously given his sanction to the rule of Phrynichus, p. 120. Οἱ ἀμελεῖς οὕτω λέγουσι, φίλος σοι τυγχάνω, ἐχθρὸς μοι τυγχάνεις· δεῖ δὲ τῷ ῥήματι τὸ ὦν προστιθέναι, φίλος μοι τυγχάνεις ὦν, ἐχθρὸς μοι τυγχάνεις ὦν· οὕτω γὰρ οἱ ἀρχαῖοι ἐχρήσαντο. He had forgotten the passage of Sophocles, Electr. 46. ὁ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξένων. Hence he changes without cause and too boldly Aristoph. Eccles. 1137. and Eur. Andr. 1116.; and in Soph. Aj. 9. unites τυγχάνει στάδων, which seems inconsistent with the connexion of the passage." Erfurdt. Hermann, Schæfer, Matthiæ, and Elmsley support this objection of Erfurdt; and from Dobree's Aristoph. Append. p. 144. it appears that Porson subsequently allowed that ὦν might be omitted after τυγχάνω by the tragic writers, from Soph. El. 46. 315 (=313. νῦν δ' ἀγροῖσι τυγχάνει;) Eur. Hec. 957. but not by the comic or prose writers. See Med. 735.

783. "Some Mss. ὅσον." Porson. The Schol. explains this line thus: τυχῶν ἐξ ἡμῶν, ὅσων δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαβὼν πρέπουσαν κηδεμονίαν, ἔκτεινε τὸν ἐμὸν υἱόν. ἢ ὅτι τυχῶν ὅσων δεῖ τυγχάνειν τοὺς τῶν βασιλέων παῖδας τρέφοντας ἐν οἴκοις, χρημάτων λέγω, καὶ λοιπῆς δαπάνης. According to the latter explanation, we may construe thus: *having received all that was necessary, and having undertaken the charge of providing for him: προμηθία, cura,*

Alc. 1073. ἐγὼ δέ σου προμηθίαν ἔχω: tutela, Soph. Œd. C. 332. 1043.

784. εἰ κτ. ἐβ., *even though he chose to kill him, for εἰ καί*: So Terence Eun. Redeam? non, si me obsecet.

787. "Wyttenbach in Biblioth. Crit. Vol. i. P. iv. p. 35. remarks that Euripides alludes to the words of Pindar, νόμος ὁ πάντων βασιλεύς." Porson. Herodotus iii. 38. Καὶ ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, νόμον πάντων βασιλέα φήσας εἶναι.

788. "Our poet has used the expression θεοὺς ἡγεῖσθαι (for ἡγεῖσθαι εἶναι) again in Bacch. 1327. Eloc.

587. Aristophanes Eq. 32. Εἴπω, τὸ ποῖον ἐτεόν; ἡγεῖ γὰρ θεοί;" Porson. Æsch. Pers. 503. θεοὶ δὲ τὰ Τὸ πρὶν νομίζων οὐδαμοῦ, τότ' εἰχεν Λιταῖσι: see Blomf. Gloss.

789. ὠρισμένοι, *having defined for ourselves*. "The perfect passive is used as a perf. mid. Soph. Antig. 361. νόσων ἀμηχάνων φυγὰς συμπτέρουσι Xen. Anab. v. 2, 9. Οἱ μάντιες ἀποδείκνυται ὅτι μάχη μὲν εἴη, καὶ δὲ τέλος καλὸν τῆς ἐξόδου. Thuc. iii. 90. Ἐτυχον δύο φυλαὶ — τινες μὲν ἐνέδραν πεπονημένοι. Demosth. p. 958. Τὴν μὲν λελύσαι, τὴν δ' ἐκδίδουσι ἑταῖραν. Eur. Iph. A. 1279. Οὐ Μενελάω με καταδεδοῦλωται, τέκνον. Matth. Gr. Gr. § 493.

790. ὅς, sc. νόμος, εἰς σ' ἄν., *having devolved on you*: this is a nominative absolute, instances of which may be seen on Phæn. 290.

792. φέρειν, often used to signify *to plunder*: Il. E. 484. ἀτὰρ οὐτε μὲν ἐνθάδε τοῖον, οἶόν κ' ἢ φέροιεν Ἀχαιοί, ἢ κεν ἄγοιεν: Virg. Æn. ii. 374. rapiunt incensa feruntque Pergama.

793. "This verse is again employed by Euripides in an uncertain play in Stobæus p. 165. ed. Grot." Porson.

οὖν ἐν αἰσχροῖς θέμενος, αἰδέσθητί με.
 ρον ἡμᾶς ὥς γραφεύς τ' ἀποσταθεῖς 795
 ε, κἀνάθρησκον οἷ' ἔχω κακά.
 ρος ἦν ποτ'· ἀλλὰ νῦν δούλη σέθεν·
 ρος ποτ' οὔσα, νῦν δὲ γραῦς, ἅπαις θ' ἅμα,
 ρος, ἔρημος, ἀθλιωτάτη βροτῶν.
 τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
 πράξειν οὐδέν' ὧ τάλαιν' ἐγώ.
 ρος θνητοὶ τᾶλλα μὲν μαθήματα
 ἔμμεν, ὥς χρὴ, πάντα, καὶ μαστεύομεν,
 ρος δέ, τὴν τύραννον ἀνθρώποις μόνην,
 ρος τι μᾶλλον ἐς τέλος σκουδάζομεν, 805
 ρος διδόντες, μανθάνειν, ἢ ἢ ποτὲ

lyttenbach p. 36. wishes
 line and to read in the
 but improperly; all the
 as Eustathius, have ἰδοῦ
 correct reading κἀνάθρουσκον
 occurs also in Eustathius
 4—663. 5. Above also
 M. Bloq. 4." Porson.
 T. i. p. 702. Ταῦτ' οὖν
 τοῖς αὐτοῖς, μισοῦσι καὶ ἐπι-
 εἰ τις ἀποστᾶς, ἀκριβῶς
 αὐτοὺς ἐκτραγώδησαι καὶ
 εἰρεῖ: T. ii. p. 401. "Ἦν
 ῥόδον σκοπῶμεν τι, καὶ ὑπὸ
 ῥον αὐτῶν, οὐδὲν ἀκριβῆς
 μεν ἦν δὲ ἀποστάντες ἐκ
 ρου διαστήματος ἴδωμεν,
 ες καταφαίνεται τὰ εἰ καὶ
 ρος ἔχοντα. Senec. Nat.
 Schæfer.

Ought we not to read ποῖ
 although the syllable may
 in if μ' is put for μοι, says
 μ' is put for με. The sense
 Quo meum pedem sub-
 quo me cogis te sequi?
 unwilling to grant Hecub-
 and yet loth openly to
 favors to withdraw gradu-
 stage. Two accusatives
 no difficulty to any one
 wholly unversed in the Attic

poets. To the instances adduced by
 Brunck on Æsch. Theb. 836. [κακὸν
 με καρδίαν τι περικιτνεῖ κρύος,] and else-
 where, add this one, Aristoph. Thesm.
 491. Στρόφος μ' ἔχει τὴν γαστέρα."
 Porson Eur. Heracl. 173. εἴτι τοῦτό
 σε Ψυχὴν ἐπαίρει. Æsch. Eum. 84.
 μὴ φόβος σε νικάτω φρένας: Suppl.
 284. φόβος μ' ἔχει φρένας. See Plaut.
 300.

804. "Quintilian i. 12, 18. seems
 to have had this passage in mind, *illam*
 (*ut ait non ignobilis tragicus*) *reginam*
rerum orationem. Or more probably
 the following from Cicero de Orat. ii.
 44. which Cicero took from the Her-
 mione of Pacuvius, *O flexanima atque*
omnium regina rerum oratio. Nonius
 v. *Flexanima* cites the words both of
 Cicero and Pacuvius. Pacuvius al-
 ludes to Euripides." Porson.

805. οὐδέν τι μ. Schol. οὐδαμῶς
 But are not at all in earnest to learn to
 perfection &c. οὐδέν μᾶλλον differs
 little from οὐ: Thuc. ii. 70. αὖ ἐς τὴν
 Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδέν
 μᾶλλον ἀπαρίστασαν τοῖς Ἀθηναίοις.

806. ἢ ἢ. Elmsley on Soph. Œd.
 T. 1389. would read ἢ ἢ ποτέ. The
 different senses of ἢα with the sub-
 junctive, optative, and indicative, are
 thus illustrated by Monk on Hipp.

πείθειν ἄ τις βούλοιο, τυγχάνειν θ' ἅμα ;
 πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράξειν καλῶς ;
 οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσί μοι .
 αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι .
 καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκονθ' ὄρω .
 καὶ μὴν ἴσως μὲν τοῦ λόγου κενὸν τόδε ,
 Κύπριν προβάλλειν· ἀλλ' ὅμως εἰρήσεται .
 πρὸς σοῖσι πλευροῖς παῖς ἐμὴ κοιμίζεται ,
 ἢ φοιβὰς, ἣν καλοῦσι Κασάνδραν Φρύγες .
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ ,
 ἢ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
 χάριν τίν' ἔξει παῖς ἐμὴ, κείνης δ' ἐγώ ;
 ἐκ τοῦ σκότου γὰρ, τῶν τε νυκτέρων πάνυ

643. χρῆ πρόσπολον οὐ περᾶν—ἴν' ἔχουσι μήτε κ. τ. λ. would mean, *that they may be able neither*, &c. οὐκ εἶων πρ. π.—ἴν' ἔχοιεν μήτε κ. τ. λ. *that they might be able neither*, &c. χρῆν πρ. οὐ π.—ἴν' εἶχον μήτε κ. τ. λ. *in which case they would be able neither*, &c.

809. “οἱ μὲν γὰρ ὄντες παῖδες *M. N. R.* a remarkable reading. 810. ἐπ' ἐχθροῖς *G.* 812. Some *Mss.* omit μὲν. If ye were read, it would not be amiss.” Porson.

810. ἐπ' αἰσχροῖς, *turpi conditione* : *Androm.* 1112. ἦκων ἐπ' αἰσχροῖς. *Hecuba* alludes probably to the degrading offices to which captives were obliged to submit, mentioned by *Polyxena* above 362. See the note on 643.

811. τόνδε for ὧδε : or to be understood thus : *this that I see ascending is the smoke of my city* : *Virg. Æn.* ix. 481. *Hunc ego te, Euryale, aspicio ? Is this you that I behold ?*

813. εἰρήσεται, *Schol.* λεχθήσεται. There are four forms of the future that have a passive signification ; the fut. middle, (λέξει 895.) the paulo post futurum, (as in this case, κεκλήσεται 1253.) and the first and second futures passive. See Porson on *Eur. Med.*

826. *Monk Hipp.* 1458. ll. : θαῦμα—δ οὐποτ' ἔγωγε τεύσθαι ἔφασκον.

814. “σῆσι πλευρῆς *Ald.* : But the *Leyden Ms.*, according to *Valckenaer*, has the neuter, others also have. Others agree either σοῖσι or πλευροῖς, read the same time πλευραῖς or σ *Soph. Aj.* 1253. is common Μέγας δὲ πλειρὰς βούς. *Mos* *Mss.* have πλευράν. But a *Brunck's*, *Stobæus*, and *Eusta* *Od. E.* p. 1524, 51=208, rightly πλευρά.” Porson.

816. “The Scholiast on *S* 520. citing this passage says with this remark : δ δέ γε ! μαστροπικώτατα εἰσάγει τὴν λέγουσαν. But *Ennius* indicates this point thus translates it : *in connubio terecunde et modigērit*, in *Nonius v. Modicus.*

818. I have edited τίν' for sense evidently requiring the gative pronoun.

819. “*Aldus* has edited : σκότους γὰρ, νυκτέρων τ' ἀσπ φίλτρων ὁμοῦ τε τοῖς βροτῶν χάρις. Whence *Reiske* and read ὁμοῦται. But almost have as I have edited.

μεγίστη γίγνεται βροτοῖς χάρις.

820

ἢ νῦν. τὸν θανόντα τόνδ' ὀράς ;

αλῶς δρῶν, ὄντα κηδεστὴν σέθεν

ένός μοι μῦθος ἐνδεής ἔτι.

ένοιτο φθόγγος ἐν βραχίοσι,

γί, καὶ κόμαισι, καὶ ποδῶν βάσει,

825

λου τέχναισιν, ἢ θεῶν τινός,

όμαρτῇ σῶν ἔχοιτο γουνάτων,

έπισκῆπτοντα παντοίους λόγους.

γ', ὦ μέγιστον "Ελλησιν φάος,

κράσχεις χεῖρα τῇ πρεσβύτιδι

830

εἰ καὶ μηδέν ἐστίν, ἀλλ' ὅμως.

ντων for πάνυ, whence

τῶν τε νυκτέρων βρο-

τως χάρις. For πάνυ

ὁμοῦ from Aldus.

σκότου from Brunck's

and Mosq. 3. as more

M. has βροτοῖς twice,

f πάνυ. N. also has

, and again θνητοῖς for

word πάνυ is not much

the Tragedians ; it oc-

n Soph. Œd. C. 144.

h. Pers. 929. Agam.

861." Porson.

m ; Soph. Œd. T. 863.

οντι Μοῖρα τὰν εὔσεπ-

γων : see Brasse on v.

Th. 246. αἰτουμένῳ

ῆς τέλος. It is gene-

ly γὰρ, as Od. Γ. 205.

σὴνδε θεοὶ δύνανιν πα-

utinatam occurs in Latin

En. vi. 187. Si nunc

eus arbore ramus Os-

Sat. ii. 6, 8. O si

roximus accedat, qui

agellum ! O si urnam

mihī monstret !

μοι Musgr. first con-

, then κνήμαισι. The

d be more exact, if we

μοι. But all Mss. and

Etym. M. p. 26, 54.

il. i. 515. confirm the

common reading. There is also ano-

ther reason for excluding κόραισι. In

the first place, Hecuba wishes that she

had a voice in those parts to which

nature has not granted the faculty of

speech ; next that those parts might

both weep and speak. But since κό-

ραι, the pupils of the eyes, are natu-

rally adapted for weeping, they ought

not to be included in the enumera-

tion." Porson.

827. "έχουιντο A. Aug. 2. 3. Cant.

J. H. L. Mosq. 2. 3. N. See below

1141." Porson. Elmsley on Eur.

Heracl. 139. prefers όμαρτῇ with the

subscript.

828. έπισκ. π. λ., urging, impressing

on you ; this verb is frequently em-

ployed in earnest appeals ; Thuc. ii.

73. έπισκῆπτουσί τε ύμῖν πρὸς τῶν

δρκων,—μηδέν νεωτερίζειν περὶ τὴν ξυμ-

μαχίαν : iii. 59. in the conclusion of

the speech of the Platæans, έπισκῆπ-

τομέν τε ἄμα, μή,—Θηβαίοις παραδο-

θῆναι.

830. "πάρασχε Ald. and Mss.

which Brunck condemns as barbarous,

but too hastily, since it is agreeable

to the rules of analogy. I own that

it is not much in use ; yet κάτασχε

occurs in Herc. Fur. 1211. But

see my note on Orest. 1330. Below

883. έπίσχ' Aug. 3." Porson.

831. εἰ καὶ μ. ἐστίν, sc. ἡ πρέσβυτις :

ἔσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν,
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεῖ.

Χο. δεινόν γε, θνητοῖς ὥς ἅπαντα συμπίτνει,
καὶ τὰς ἀνάγκας οἱ νόμοι διαίρissant,
φίλους τιθέντες τοὺς γε πολεμιοτάτους,
ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

Αγαμ. ἐγὼ σὲ, καὶ σὸν παῖδα, καὶ τύχας σέθεν,
'Εκάβη, δι' οἴκτου, χεῖρά θ' ἱκεσίαν, ἔχω,
καὶ βούλομαι θεῶν θ' οὔνεκ', ἀνόσιον ξένον,
καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην,
εἴ πως φανείη γ', ὥστε σοί τ' ἔχειν καλῶς,

620. ὥς εἰς τὸ μηδὲν ἤκομεν : Ion 596.
μηδὲν ὦν καὶ οὐδέων κεκλήσομαι.

ἀλλ' ὅμως, sc. παράσχεις : see Med.
501.

833. πανταχοῦ — αἰεῖ. See Porson
Phoen. 1422. and the note on 487.
above.

834. δεινόν γε, it is strange how-
ever, that all things should blend and
harmonize among mortals.

835. "Brunck has edited οἱ χρόνοι
from a conjecture of Musgrave." Por-
son. The Scholiast thus explains the
line : οἱ νόμοι κελεύοντες τὸν μὲν φίλον
αἰεῖ φίλον ἡγεῖσθαι, τὸν δὲ ἐχθρὸν αἰεῖ
ἐχθρὸν, λέγουσι, κεχωρισμένως τὰς
ἀνάγκας τιθέντες· ὅλον ἔαν τις ἀνάγκη
συμβῇ, ὥσπερ καὶ νῦν, ὃ μὲν φίλος
ἐχθρὸς, ὃ δὲ ἐχθρὸς φίλος καθίσταται.
We may construe thus : the laws (of
justice) distinguish extreme cases, like
the present.

838. "ἔγωγε N. R. which is not
bad." Porson.

839. "With the verbs εἶναι, γίγνε-
σθαι, ἔχειν, λαμβάνειν, especially ἵεναι,
ἔρχεσθαι, διὰ constitutes various peri-
phrases, e. g. διὰ φόβου εἶναι for φοβεῖ-
σθαι, Thuc. vi. 59. δι' ἐχθρας γίγνε-
σθαί τινι, to be at enmity with any one,
to be treated like an enemy by any one :
δι' ἀργῆς ἔχειν τινά, for ὀργισθῆναί τινι,
Thuc. v. 29. δι' αἰδοῦς ὅμμι' ἔχειν, to
look ashamed, Eur. Iph. A. 1000. δι'
οἴκτου λαβεῖν, for οἰκτεῖραι, Eur.

Suppl. 194. διὰ τύχης ἵεναι,
τύχῃ εἶναι, Soph. Œd. T. 77.
μάχης ἵεναι, ἀφικέσθαι τινί, He-
169. to give battle : διὰ φόβου
σθαι, Eur. Or. 747. διὰ γλώσσης
to speak, Eur. Suppl. 114." !
Gr. Gr. § 580. c. Iph. T. 61
αἰσχύνῃς ἔχω.

840. Comp. Eur. Heracl. 561
ταὶ τὰδ', — Πολλῶν ἑκατι, τῆς
εὐψυχίας, Καὶ τοῦ δικαίου.

842. εἴ πως φ. if it could p
be made to appear : ὥστε is
dant : see Matth. Gr. Gr. I
Obs. 2.

"Ald. φανείην γ' ὥστε σοι
ἔχειν : φανείη several Mss. σοί·
καλῶς the greater part. In So-
313. ("Ἐπειτ' ἐμοὶ τὰ θεῖν' ἐπη-
ἔπη, Εἰ μὴ φανείην πᾶν τὸ σι-
πάθος :) critics have overlooked
obvious emendation φανείην for φ
which Brunck however might
obtained from a Ms. : φαναίην
posed both to the language and
metre : φανοίην to the language
Porson. "Brunck, who first ad-
φανοίην into the text, believed
the optative of the second aori-
νον. In this acceptance, φ
certainly contra linguam. The
aor. ἔφανον does not exist ; as
existed, its optative would be φ
But if we agree with Burm.
quoted by Erfurdt, in consider

τί μὴ δόξαιμι Κασάνδρας χάριν
ἀνακτι τόνδε βουλευῆσαι φόνον.

ἔρῃ ταραγμὸς ἐμπίπτωκέ μοι. 845

ἴα τοῦτον φίλιον ἡγεῖται στρατὸς,
θανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
χωρὶς τοῦτο, κοῦ κοιγὸν στρατῷ.

ὑτα φρόντιζ', ὥς θέλοντα μὲν μὴ ἔχεις
πονῆσαι, καὶ ταχὺν προσαρξέσαι, 850

δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος·
ἅτων γὰρ δοῦλός ἐστιν, ἢ τύχης,

native of the contracted
it may safely be pro-
gitimate Greek word.
οἶον to φανεῖν for the
in—the difference be-
ποῖον, and εἰ μὴ φανεῖν
the difference between
ἐάν μὴ φανῇ. Εἰ μὴ
same relation to εἰ μὴ
φανεῖν has to ἐάν μὴ
appears to us, that the
rather more proper in
the passive subjunc-
old rather say, *I will*
if you do not put ten
tain place, than I will
unless ten pounds are
in place." Elmsley's
Ajax of Sophocles 312.

is often used with a re-
solving, in which case
for an adverb, ἔστιν
ubi, est quando, many
i. A. 929. ἔστιν μὲν οὖν,
πν φρονεῖν, Ἔστιν δὲ
γνώμην ἔχειν. Thus
or. Or. 630. ἔστιν ἐνθα,
i, Xen. Cyr. vii. 4, 15.
ἢ, in a certain degree,
ἔστιν ὅπως, is it pos-
sibilities, Eur. Alc. 53.
Ἀλκίνοστος ἐς γῆρας μὲ-
lat. Rep. v. p. 11. or
preceding, οὐκ ἔστιν
κα, in no case, Herod.
v.

vii. 102. Eur. Med. 172. ἔστιν ὅτε,
sometimes." Matth. Gr. Gr. § 482.
Thus est ubi in Latin: Hor. Ep. ii. 1,
63. Interdum vulgus rectum videt, est
ubi peccat, the same as interdum.

846. "φίλιον Aldus: φίλιον lib. P.
as Barnes timidly conjectured. The
same error occurs in Aldus below
921." Porson.

849. "πρὸς, on account of. Soph.
Aj. 1018. πρὸς οὐδὲν, on no account,
nulla de causa. Πρὸς ταῦτα especially
is thus used, e. g. Soph. El. 382. πρὸς
ταῦτα φράξου, accordingly, (this being
the case) from this consider. This
phrase, however, frequently does not
express a reason, but corresponds to
the Latin nunc, jam, as a form of re-
signation, which is the consequence
of a conclusion previously expressed.
Soph. El. 820. πρὸς ταῦτα καινέτω τις,
εἰ βαρύνεται, τῶν ἐνδον ὄντων. G. d.
T. 426. πρὸς ταῦτα καὶ Κρέοντα καὶ
ταῦμὲν στόμα Προπηλάκιζε." Matth.
Gr. Gr. § 511. β. The learner will
observe the difference between πρὸς
ταῦτα and πρὸς ταύταις (or πρὸς τοῖσδε
Hec. 1199.): the former is propter hæc,
quapropter, propterea, the latter ad hæc,
insuper, præterea.

852. "οὐκ ἔστιν ἀνδρῶν Aristot.
Rhet. ii. 21. Again πόλεως in many
Mss., an usual error. Arrian. in Epictet.
ii. 13. Οὐκ ἔστι δ' ἐν σοὶ πόλεως
ἡγεμὼν ἀνὴρ: an iambic verse. There

ἢ πληθος αὐτὸν πόλεος, ἢ νόμων γραφαὶ
εἵργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὄχλῳ πλέον νέμεις,
ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.

ξύνισθι μὲν γὰρ, ἣν τι βουλεύσω κακὸν
τῷ τόνδ' ἀποκτείναντι· συνδράσης δὲ μή.
ἣν δ' ἐξ Ἀχαιῶν θόρυβος, ἢ πικουρία,
πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται,
φανῇ τις, εἵργε, μὴ δοκῶν ἐμὴν χάριν.
τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

Αγαμ. πῶς οὖν; τί δράσεις; πότερα, φάσγανον χεῖρ
λαβοῦσα γραία, φῶτα βάρβαρον κτενεῖς,
ἢ φαρμάκοισιν, ἢ πικουρία τίνι;
τίς σοι ξυνέσται χεῖρ; πόθεν κτήσει φίλους;

Εκ. στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

Αγαμ. τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν;

Εκ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

Αγαμ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἵργουσι (ἵσταν) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν: 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλέον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φόβῳ πλείον μέρος.

862. μὴ δοκῶν (εἵργειν κατὰ οἱ διὰ) ἐμὴν χ. Cf. 880. καλεῖ σ' ἄνασσα δὴ ποτ' Ἰλίου Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος.

863. τὰ δ' ἄλλα (θάρσει) πάντ' ἐγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. Œd. C. 1185. οὐ γὰρ σε (θάρσει) πρὸς βίαν παρασπάσει Γνώμης. In this suggestion, which was originally Reiske's, Schæfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκεύθουσ' some Mss.; which, if Greek, is Doric." Porson. So ἱδοίω Theocr. xv. 58. πεφύκω, whence ἐπέφυκον, Hesiod. Ἔργ. i. 148. ἄστ. 76. κεκλήγω, whence κεκλήγοντες, Il. Π. 480.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides here, and in the Electra 599. 763. To which instances Pierson on Med. p. 192. adds Euphron in Athenæus p. 503. A. I also add Philemon ibid. vii. p. 307. E. where κεστρέ' ἐντὶ occurs; for a vowel cannot be elided except it be short." Porson. See Phoen. 927.

- κ. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.
 γαμ. δεινόν τὸ μέντοι θῆλυ μέμφομαι γένος.
 κ. τί δ' ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,
 καὶ Λῆμνον ἄρδην ἀρσένων ἐξώκισαν ; 875
 ἀλλ' ὥς γενέσθω. τόνδε μὲν μέθες λόγον
 πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
 γυναῖκα. καὶ σὺ, Θρηκὶ πλαθεῖσα ξένη,
 λέξον· καλεῖ σ' ἀνασσα δὴ ποτ' Ἰλίου
 Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880
 καὶ παῖδας, ὥς δεῖ καὶ τέκν' εἰδέναι λόγους
 τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς
 Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον,
 ὥς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,
 δισσή μέριμνα μητρὶ, κρυφθῆτον χθονί. 885
 γαμ. ἔσται τὰδ' οὕτω. καὶ γὰρ, εἰ μὲν ἦν στρατῷ
 πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
 νῦν δ', οὐ γὰρ ἴησ' οὐρίους πνοᾶς θεός,
 μένειν ἀνάγκη, πλοῦν ὀρῶντας ἥσυχον.
 γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε, 890

873. μέμφομαι, minus validum ex-
 mmo, Heath. Thus the Paraphrast:
 ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν
 χύει.

875. Λῆμνον ἀρσένων ἐξώκισαν, an
 inverted construction: the more usual
 would be: ἐξώκισαν ἄρσενας Λῆμνον:
 thus in 935. ἐπεὶ με — ἐξώκισεν οὐ-
 ρον. On the story, see Apoll. Rh. i.
 109.

876. "γενέσθαι τόνδ' ἐμοὶ Ald. γε-
 σθω has been edited by Brunck,
 from the *Ms. A*: τόνδε μὲν almost all
Mss. The common reading might
 perhaps be defended by ellipse; but
 since a similar variation occurs else-
 where, Iph. T. 607. Troad. 727. I
 have now adopted γενέσθω." Porson.

877. μοι, for me, i. e. to oblige me.
 see Med. 805.

878. "πλαθεῖσα Ald. and *Mss.*
 But the other form, which occurs else-
 where in Euripides, seems preferable,
 and is adopted by Brunck." Porson.
 πλαθεῖσα, by sync. for πελαθεῖσα, from
 πελάω, appropinquare facio.

880. (διὰ) σὸν οὐκ ἔλ. ἢ κ. χρέος,
 not less on your account than her own —
 see 862.

883. τάφον for ταφήν, as above
 666.

888. "οὐρίαι Aldus and most *Mss.*:
 οὐρίαι *A. Mssq.* 2. (Cf. 150.) Above
 886. ἔστω τὰδ', in the Paraphrast:
 ἔστω for ἔσται Iph. A. 1039. is bad:
 ἔστω Soph. Phil. 893. where Brunck
 has rightly given from Aldus ἔσται."
 Porson. On the quant. of ἴημ, see
 Med. 888.

ἰδία θ' ἐκάστω, καὶ πόλει, τὸν μὲν κακὸν
κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

Χο. σὺ μὲν, ὦ πατρίς Ἰλιάς,

στροφή α'.

τῶν ἀπορρήτων πόλιν

οὐκέτι λέξει τοῖον Ἑλ-

895

λάνων νέφος ἀμφί σε κρύπτει,

δορὶ δὴ, δορὶ πέρσαν.

ἀπὸ δὲ στεφάναν κέκαρσαι

πύργων, κατὰ δ' αἰθάλου

κηλῖδ' οἰκτροτάταν κέχρωσαι,

900

τάλαιν' οὐκέτι σ' ἐμβατεύσω.

μεσονύκτιος ἀλλύμαν,

ἀντιστρ. α'.

ἦμος ἐκ δείπνων ὕπνος

ἦδ' οὐς ἐπ' ὅσσοις κίδναται.

893. Compare with this chorus that in the Troades 519.

895. "τοῖόνδ' Aldus and Mss. But King has erased δ'." Porson.

896. Ἑλλ. νέφος: Phœn. 257. ἀμφὶ δὲ πτόλιν νέφος Ἀσπίδων πυκνὸν φλέγει. Il. Δ. 274. ἄμα δὲ νέφος εἴπετο περὶ αὐτῶν. Apoll. Rh. iv. 397. δυσμενέων ἀνδρῶν νέφος. Virg. Æn. vii. 793. nimbus peditum.

"καλύπτει Ald. κρύπτει Brunckii membr. E. K. M. N. R." Porson. ἀμφί σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κέκαρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1353. Ἔμοι δ' ἔχε' ἔχεα κατέλιπε· δάκρυα, δάκρυά τ' ἐπ' ὁμμάτων ἔβαλον, ἔβαλον ἂν τλάμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων Ἡφαιστον πευκάενθ' ἔλειν.

899. "Others αἰθάλη. Aldus and many Mss. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτη Ald. and Mss. Some οἰκτροτάταν: for instance G. J. as Musgr. has given from A. P." Porson. The elision in κηλῖδ' for κηλίδι, is admissible: see Monk on Alc. 1137, but the accus. after the passive καταλέχρωσαι is peculiarly elegant: see the note on Phœn. 1445. τετραμένους δ' ἰδοῦσα καιρίας σφαγὰς. Il. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ αἰρὰνδρ' ἐστεφάνωται, for οἷς.

903. ἦμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δείπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελῶν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyr. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phœn. 1232.

904. "σκίδναται M. N. and the

μολπᾶν δ' ἄπο, καὶ χοροποιῶν 905
 θυσιᾶν καταπαύσας,
 πόσις ἐν θαλάμοις ἔκειτο,
 ζυστὸν δ' ἐπὶ πασσάλῳ,
 ναύταν οὐκέθ' ὄρῳ ὄμιλον
 Τροίαν Ἰλιάδ' ἐμβεβῶτα. 910
 ἐγὼ δὲ πλόκαμον ἀναδέτοις
 στροφὴ β'.
 μίτραισιν ἐρρύθμιζόμεν,
 χρυσεῶν ἐνόπτρων
 λεύσσουσ' ἀτέρμονας εἰς αὐγὰς,
 ἐπιδέμνιον ὥς πέσοιμ' εἰς εὐνάν. 915
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν
 κέλευσμα δ' ἦν κατ' ἄστυ Τροί-
 ας τόδ'· ὦ παῖδες Ἑλλάνων, πότι
 δὴ, πότι τὰν Ἰλιάδα σκοπιᾶν

Moscow Mss. This point is doubt-
 but there can be no doubt that
 has badly edited κίδνατο. Virgil
 ii. 268. *Tempus erat, quo prima
 mortalibus aegris Incipit, et
 Dido gratissima serpit.* Por-
 Ibid. 265. *Invadunt urbem sompo-
 rue sepultum.*

9. μολπᾶν δ' ἄπο—καταπαύσας,
 signifying to cease, to make to
 παύω, παύομαι, λήγω, are usually
 used with a gen. alone. Il. B.
 Μοῦσαι—Θάμυριν παῦσαν ἀοιδῆς:
 T. Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν
 ποιοί. In Soph. El. 987. we find
 περ. ἐκ: παῦσον ἐκ κακῶν ἐμέ.

9. "θυσιᾶν some Mss.: θυσιῶν
 χαροποιὸν θυσίαν Brunck, from
 last reading of the membr.: χα-
 ῶν Ald. but in C. by the first
 as I have edited. See the note
 p. 800." Porson.

καταπαύσας, understand ἐαυτὸν, for
 εαυτὸς μένος: so ἐξαπαλλάξαι 1090.
 Orest. 288. Καὶ νῦν ἐξακάλυπτο,
 ἐγνητον κῆρα: where see Porson:
 21. Ὁ δ' ἤδοντ' ὄνους, ac. ἐαυ-

τόν. Aristoph. Ran. 580. παῦε, παῦε
 τοῦ λόγου, for παῦσαι.

909. "ναντᾶν Valck., which is not
 so poetical; moreover, if we credit
 Ammonius, it is repugnant to the
 metre!" Porson. See note on 134.

910. "Aldus and Mss. ἐμβεβαῶτα."
 Porson.

911. "ἐγὼ δέ τοι not a few Mss.
 contrary to the metre.—912. ἐσόπτρων
 Eust. Il. H. p. 690, 41=568, 20.—
 914. εἰς Ald. some Mss. and edd. εἰ
 contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλωτερεῖς,
 τουτέστι τὰς τέλους μὴ ἔχουσας τοῦ-
 των γὰρ οὐκ ἔστι τέρμα. Rather, end-
 less, i. e. incessantly flushing, or mere-
 ly powerful, intense; from α and τέρ-
 μα, admitting no limit.

915. "A very slight mistake ought
 not to have been so long retained, ἐπι-
 δέμνιος. Read ἐπιδέμνιον and trans-
 late *torum vestibibus stratum.*" Porson.

919. πότι, Schol. λειπεί τὸ, εἰ μὴ
 νῦν πότι τὴν ἀκρόπολιν πορθήσαντες
 τῆς Τροίας, παραγενήσεσθε εἰς τὰ αἰ-
 κεία; "Ἰλιάδος Ald. Ἰλιάδα αἰσποε

πέρσαντες, ἥξετ' οἴκους ; 920
 λέχη δὲ φίλια μονόπεπλος ἀντιστρ. β. 12
 λιποῦσα, Δωρὶς ὡς κόρα,
 σεμνὰν προσίζουσ',
 οὐκ ἦνυσ', Ἀρτεμιν, ἃ τλάμων
 ἄγομαι δὲ, θανόντ' ἰδοῦσ' ἀποίταν 925
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ
 νόστιμον ναῦς ἐκίνησεν πόδα,
 καί μ' ἀπὸ γᾶς ᾤρισεν Ἰλιάδος,
 τάλαιν', ἀπείπον ἄλγχι 930
 τὰν τοῖν Διοσκούροιν Ἑλέναν κάσιν, Ἰ- ἐπαδός.
 δαῖόν τε βούταν αἰνόπαριν, κατάρῃ
 διδοῦσ', ἐπεὶ με

all Mss. and Eust. Il. B. p. 206, 13=156, 14. Proem. p. 5, 21=4, 18." Porson.

920. "ἥξετ' ἐς οἴκους Ald. and Mss. Critica have rightly erased the preposition." Porson. See Med. 12.

921. "φίλια Ald. and many Mss. so that King is in error, in asserting that he had edited φίλια from all the Mss.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ὡς κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτῶν, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδ' ἂν, εἰ βούλοιτό τις, Σώφρων γένοιτο Σπαρτιατίδων κόρη, Αἰ ξὺν νέοισιν, ἐξερημοῦσαι δόμους, Γυμνοῖσι μήροισ καὶ πέπλοισ ἀνειμένοις, Δρόμους, παλαίστρας τ' οὐκ ἀνασχετοὺς ἐμοί, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanæ: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, πεσσὶν ἄπεπλος ὀρού-Σαισ' ἀπὸ στρωμνᾶς:

Schol. ὁ δὲ νοῦς καὶ γὰρ αὐτὴ ἡ Ἄλμη μὴν μονόπεπλος, αὐτοποδητὶ ἐκτρέψασα ἀπὸ τῆς καίτης.

924. οὐκ ἦνυσ' — ἃ τλάμων: 1148. οὐδὲν ἦνυτον τάλας. The Attic form is ἀνύω, (see Porson Phon. 426.) ἀνύω the Homeric: Il. Δ. 56. Οὐκ ἀνύω φθονέουσα: Schol. οὐδὲν ἀνύω, οὐδὲν πράσσω, οὐδὲν περικουίω. Schæfer makes ἦνυσσά the same as ἔφθασα: currens ad aram Dianæ in præverti, sed inter currendum capta et abducta sum.

928. ἐκίνησεν πόδα: see this phrase explained below 1006.

930. ἀπείπον ἄλγχι, I fainted, and under my misery: literally *became speechless*: comp. Orest. 91. Οὐκ ἔχει τὰδ', ὅστ' ἀπείρηκεν κακοῖς. Monk on Hipp. 503. has observed that ἀπείν with a dat. signifies *to fail*, but with an accus. *to renounce*.

931. "Διοσκούροιν Brunck from the membranæ. Aldus and the rest Διοσκούροιν." Porson. See Pref. near the end.

932. αἰνόπαριν: Π. Γ. 39. Δύσπαρ Eur. Or. 1383. δυσελάντας.

- γὰς ἐκ πατρώας ἀπώλεσεν
 ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'
 935 ἀλάστορός τις οἷζύς·
 ἂν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
 μήτε πατρώον ἵκοιτ' ἐς οἶκον.
 ᾧ φίλτατ' ἀνδρῶν, Πρίαμε, φιλτάτη δὲ σὺ,
 Ἐκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν,
 940 τήν τ' ἀρτίως θανοῦσαν ἐκγονον σέθεν.
 Φεῦ. οὐκ ἔστιν οὐδὲν πιστόν, οὔτ' εὐδοξία,
 οὔτ' αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς.
 φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
 ταραγμὸν ἐντιθέντες, ὥς ἀγνωσία
 945

935. Cf. Andr. 103. Ἰλίφ αίπεινῃ
 οὐ γάμος, ἀλλὰ τιν' ἔταν Ἥγά-
 ρ' εὐναίαν εἰς θαλάμους Ἑλένας.

936. "I have written οἷζύς, as the
 Mss. always do, not οἷζύς." Porson.

The following translation of part of
 a chorus by Gweddel, one of the
 most elegant and accomplished scholars
 at the University of Cambridge ever
 produced, is supplied by the Classical
 Journal No. xxii. p. 227.

Thou! occidisti funditus, Ilion:
 Tu jam superbam, Patria, verticem
 Invicta jactabis, nec altas
 Jura dabis Phrygiæ per urbes.
 Tu! occidisti: nube Pelagicâ
 Agit jacentem, perque tuas domos,
 Ferroque vastatas et igni,
 Torva tuens spatatur hostis.
 Optunarum culmina turrium
 Pubris atrâ labe tegit cinis.
 Actum est: nec antiquas parentum
 Fas iterum peragrarè sedes.
 Ex sæva, nox me perdidit invida,
 Accusque serpens post epulas sopor:
 Securus in lecto maritus
 Carminibus choreâque sacrâ
 sum levabat corpus; et immemor
 Odentis hastæ credidit hostibus
 Fugisse visis, et peractos
 Urbis ovans meminit labores.
 Ipsæ, formæque et speculo vacans,

Per colla fusas purpureâ comas
 Mitrâ coerceram, jugali
 Molle caput positura lecto.
 Sed ecce! dirus moenia personat
 Turbata clamor; "Vadite, vadite,
 Trojâ triumphatâ superbi
 Ad patrias, Danaï, Mycenæ."
 Tum penè nudo corpore, virginis
 Instar Lacœnæ, destituo torum,
 Supplexque nequicquam pudicæ
 Assideo genibus Dianæ.
 Viso mariti funere, turgidas
 Longè per undas Oceani trahor;
 Navisque cùm victrix telendit
 Vela Noto nimium secundo,
 Divisa caro littore patriæ,
 Urbisque lapsas respiciens domos,
 Heu! mente defeci, et severo
 Procubui superata luctu.

941. "ἐκγονον a part of the Mss.,
 as generally in similar cases." Porson.

942. οὐτ' αὖ (ἐστὶ πιστόν τινα) κ. πρ.
 μὴ πρ. κ., nor can it be relied upon
 that one who enjoys prosperity will
 not experience a reverse.

944. "αὖθ' οἱ θεοὶ Ald. and Mss.
 But Hermann has well removed the
 article." Porson. Θεός is frequently
 a monosyllable in iambic verse. See
 Porson on Orest. 393.

945. ἀγνωσία, Paraphr. ἀγνοία τοῦ
 μέλλοντος.

σίβωμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δέῃ
 θρηνεῖν, προκόπτοντ' οὐδὲν τις πρόσθεν κακῶν;
 σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
 σχῆς· τυγχάνω γὰρ ἐν μέσοις Θρήνης ὄροις
 ἀπῶν, ὅτ' ἤλθεις δεῦρ'· ἐπεὶ δ' ἀφικόμην,
 ἤδη πόδ' ἔξω δαμάτων αἶροντί μοι
 εἰς ταυτὸν ἤδε συμπίπτει δμῶϊς σέθεν,
 λέγουσα μύθους, ὧν κλύων ἀφικόμην.

Εκ. αἰσχύνομαί σε προσβλέπειν ἰναντίον,
 Πολυμήστορ, ἐν τοιοῖσδε κειμένη κακοῖς.
 ὅτῳ γὰρ ὤφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει,
 ἐν τῷδε πότμῳ τυγχάνουσ', ἢ εἰμὶ νῦν,
 κοῦκ ἂν δυναίμην προσβλέπειν σ' ὀρθαῖς κόραις.

947. προκ. οὐδ. εἰς πρ. κ., since one gets not the least in advance of one's troubles: Schol. οὐδαμῶς προχωροῦντα εἰς τὸ ἐμπροσθεν τῶν κακῶν. A gloss on προκόπτοντα explained by ἀνύοντα, ὠφελοῦντα: as in these passages. Hipp. 1292. Καίτοι προκόψω γ' οὐδὲν, ἄλγυνά δὲ σέ: Alc. 1100. Τί δ' ἂν προκόπτω, εἰ θέλεις αἰὲ στένειν, Fragm. Alcæi: Οὐ χρή κακοῖσιν θυμὸν ἐπιτρέπην· Προκόψαμεν γὰρ οὐδὲν ἀσώμενοι. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab iis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progredi: ut in notis illis locutionibus προκόπτειν ἐν ἡλικίᾳ, σοφίᾳ." Herod. 1. 190. ἀνωτέρω τε οὐδὲν τῶν πραγμάτων προκοπτομένων. The Latin verb *procedo* is similarly used: Liv. Cum parum procederet inceptum: Idem: Ut nihil procedebat. Cic. Quibus cum parum procederet.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, on account of. In the present instance ἔνεκα may be understood. Il. A. 64. εἴ τ' ἔρ' ὄγ' εὐχολῆς ἐπιμέμεται, εἴθ' ἐκατόμβης. It has a

dat. of the person: Orest. 279. Δοῦναι δὲ μέμφομαι: sometimes an accus., as above 873. τὸ θῆλυ μέμφομαι γενεῇ and an accus. of the thing, Phœn. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἐπεὶ γ' ὥς" some edd. ἐπεὶ δ' Alc. and Mss. 951. A singular reading is found in G. ἔλκοντί μοι." Porson.

953. H. Stephens in his Greek Thesaurus under Βλέω, citing this line, reads βλέων for κλύων, a variation not accounted for by any commentator.

957. "This verse seems spurious. It might appear a little more tolerable either by placing it after 958., or by reading here κἂν for ἐν, and there κοῦκ for καὶ." Porson. The construction is thus explained by Matth. Gr. Gr. § 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γὰρ ἔρη κῆρ' ὑπεξαντλῶν φρενὶ, Πρύμνηθεν εἰρει μ' ἄλλο σῶν λόγων ἔπο, for —αυτοῦντα, or αἶρομαι ἄλλω. Eur. Iec. 964 (= 957.) ὅτῳ γὰρ ὤφθην εὐτυχοῦσ', αἰδῶς μ' ἔχει, 'Εν τῷδε πότμῳ τυγχάνουσ', ἢ εἰμὶ νῦν, because αἰδῶς μ' ἔχει is the same as αἰδοῦμαι."

958. "The same expression is made

ἀλλ' αὐτὸ μὴ δύσνοϊαν ἡγήσῃ σέθεν,
 Πολυμήστορ' ἄλλως δ' αἰτίον τι καὶ νόμος, 960
 γυναῖκας ἀνδρῶν μὴ βλέπειν ἐναντίον.
 καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεῖα σ' ἐμοῦ;
 τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;
 ἴδιον ἐμαυτῆς δὴ τι πρὸς σὲ βούλομαι
 καὶ παῖδας εἰπεῖν σοὺς· ὁπάονας δέ μοι 965
 χαρὶς κέλυσον τῶνδ' ἀποστῆναι δόμων.
 χαρεῖτ'· ἐν ἀσφαλεῖ γὰρ ἦδ' ἐρημία.
 φίλη μὲν εἴ σὺ, προσφιλὲς δέ μοι τόδε
 στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,

of by Euripides *Iph. A.* 856. χαῖρ',
 γὰρ ὁρθοῖς ὁμῶς σ' ἐτ' εἰσορῶ.
 Her different is the meaning of
 OEd. T. 528. 'Εξ ὁμῶν δ'
 τε καὶ ὁρθῆς φρενός; and of
 Met. ii. 776. *Nusquam recta*
 Lucan, ix. 904. *Qui potuere pati*
 et lumine recto *Sustinuere*
 which is equivalent to *intrepido*
 and is too servilely imitated
 Claudian, *Præf. ad iii. Consulatus*
orii: et recto flammæ imperat
patri. These instances may be
 ed to those which the illustrious
 ley has collected on Horace *Carm.*
 18. The word ἀτάρμυκτον, which
 has restored to Hesychius, very
 coincides with the reading of
 Ms. collated by Schow. Alberti
 ed cites ἀταρβήτοις προσώποις from
 Pedocles in Plutarch, *de Def. Orac.*
 100. B.: but if Wytttenbach had
 rated these words from the prose
 ver, and had thus edited, Ἀνταυ-
 πρὸς Ὀλυμπον ἀταρμύκτοιςι προσ-
 ε, I, for one, should not have
 offended." Porson.

99. μὴ—ἡγήσῃ. "In prohibitions
 μὴ, or an adj. or adv. compounded
 μὴ, the aor. is put in the conjunc-
 and not the present. *Æsch. Eum.*
 Ὑμεῖς δὲ τῇ γῇ τῆδε μὴ βαρὺν
 Σκήψασθε, μὴ θυμοῦσθε, μηδ'
 ρίαν Τεύξετε. *Herod. viii. 65. Σι-*
 καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἴπῃ. *Comp. iv. 118. Plat. Gorg. p.*
 117. **Ἡ σύμφαθι ἢ μὴ συμφῆς.*" *Matth.*
Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ἔχει) σ' ἐμοῦ; See
 Porson's note on *Orest. 659.* "The
 impersonals δεῖ and χρῆ are ac-
 companied by an accus. of the per-
 son, together with the gen. of the
 thing, (*Hec. 991. 1007.*) even if no
 infin. be joined with it. *Æsch. Prom.*
 66. αὐτὸν γὰρ σε δεῖ Προμηθεὺς. *Eur.*
Herc. F. 1173. ἦλθον, εἴ τι δεῖ, γέρον,
**Ἡ χειρὶς ὑμᾶς τῆς ἐμῆς, ἢ ξυμμάχων.*
Od. A. 124. μυθήσασαι, ὅττι σε χρὴ.
Γ. 14. Τηλέμαχ', οὐ μὲν σε χρὴ ἐτ'
αἰδοῦς οὐδ' ἡβαιόν. Thus the subst.
 χρεῶ, χρεῖα, χρεῖα, are often put, es-
 pecially in Homer. *Il. A. 650. τί δέ σε*
χρεῶ ἐμεῖο; Od. Δ. 634. ἐμὲ δὲ χρεῶ
γίγνεται αὐτῆς. Instead of which, *Od.*
B. 28. τίνα χρεῶ τόσον ἔκει, E. 189.
ὅτε με χρεῶ τόσον ἔκει. Soph. Phil.
*646. ἐνδοθεν λαβὼν, *Ὅτου σε χρεῖα καὶ*
πόθου μάλιστ' ἔχει." *Matth. Gr. Gr.*
§ 419.

963. τί χρῆμα, subaud. διὰ, quare?
 Cf. 880. *Alc. 528. Τί χρῆμα κουρῇ*
τῆδε πενθίμῃ πρέπεις;

968. "φίλη μὲν ἡμῖν εἴ σὺ *Ald.* But
 ἡμῖν, which evidently originated from
 the four preceding letters, is omitted
 in most of the Mss.: τόδε is injudi-
 ciously and unwarrantably omitted by
 Barnes." Porson.

969. "χρῆ *Ald. and Mss. δεῖ*

τί χρὴ τὸν εὖ πράσσοντα μὴ πράσσουσιν εὖ
φίλοις ἱπαρχεῖν ὥς ἑτοιμός εἰμι ἐγώ.

Εκ. πρῶτον μὲν εἰπὲ παῖδ', ὃν ἐξ ἐμῆς χειρὸς,
Πολύδωρον, ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῇ· τὰ δ' ἄλλα δευτέρον σ' ἐρήσομαι.

Πο. μάλιστα· τοῦκείνου μὲν εὐτυχεῖς μέρος.

Εκ. ὦ φίλταθ', ὥς εὖ καξίως σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

Εκ. εἰ τῆς τεκούσης γῆσδε μέμνηταί τί μου;

Πο. καὶ δευρὸ γ' ὥς σὲ κρύφιος ἐζήτει μολεῖν.

Εκ. χρυσὸς δὲ σῶς, ὃν ἦλθεν ἐκ Τροίας ἔχων;

Πο. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρουρούμενος.

Εκ. σῶσόν νυν αὐτὸν, μὴδ' ἔρα τῶν πλησίον.

Bruck from conjecture. See above at 282." Porson.

972. εἰπὲ παῖδ'—Εἰ ζῇ, for εἰπὲ, εἰ παῖς ζῇ, an Atticism. Thus Aristoph. Nub. 1147. Καὶ μοι τὸν υἱόν, εἰ μεμνήσθῃς τὸν λόγον ἑκείνον, εἰφ' ὅν ἀρτίως εἰσέγγαγες. Eur. Andr. 646. Τί δῆτ' ἂν εἰποῖς τοὺς γέροντας ὥς σοφοί; See Matth. Gr. Gr. § 410. Dawes M. Cr. 149. See above 759.

974. "Ἐρωτᾶν οὐ ἐρεσθαί τινα τι, to ask one about any thing, (because not only ἐρωτᾶν ἄνθρωπον is used, but also ἐρωτᾶν τι, to ask after any thing). Pind. Ol. vi. 81. ἅπαντας ἐν οἴκῳ εἰρετο παῖδα, τὸν Εὐάδνα τέκοι, inquired of all after the child. Herod. i. 32. Ἐκεῖνο δὲ, τὸ εἰρὲ με, οὐκ ἔγωγε λέγω, κ. τ. λ. Xen. Cyr. iii. 3, 48. οἱ Κῦροι ἡρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων. Thus also ἐρεσκεῖν, ἱστορεῖν, ἀνιστορεῖν τινα τι." Matth. Gr. Gr. § 411.

976. The adv. ἀξίως has the same construction as the adj. ἄξιος. Thuc. iii. 39. Κολασθήτωσαν ἀξίως τῆς ἀδικίας. Eur. Med. 562. Παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν.

978. "Virgil, Aen. iii. 341. Ecqua tamem pueri est amissa cura parentis?" Barnes.

979. ὥς σέ. "For eis, when it presses a proper motion, ὥς is put, generally with living objects, e. g. Herod. ii. 121, 5. ἐσελθόντα τοῦ βασιλέως τὴν θυγατέρα. Att. Pac. 104. ὥς τὸν Δι' εἰς τὸν οὐρανόν." It is seldom found with inanimate things, as ὥς "Ἀβυδὸν Thuc. viii. 10. This usage probably arose from the circumstance of ὥς and eis being joined, e. g. Xen. Ages. i. 14. σκευάζεσθαι ὥς εἰς στρατείαν." Matth. Gr. Gr. § 578.

"κρυφίως Ald. κρύφιος many and thus King has edited. Adverbs and adjectives are often compounded. In Aristoph. Eccl. 283. read ὥς for ὁρθρίως from the Juntune ed. and from Suidas in the word κρέχειν." Porson.

980. ἦλθεν—ἔχων. "The participles φέρον, ἄγων, etc. with their auxiliaries signify the same as cum, κατά, ally with the verbs to come. Thuc. c. Th. 40. ἦκον σαφῆ τὰ κεῖθεν ἐκ τοῦ φέρον, I bring with me: Xen. An. 9. ἦλθεν ἔχων, he brought with him p. 214. ἦκει φέρον." Matth. Gr. § 557. See below 1195. 1200.

982. "τοῦ πλησίον Eust. p. 52, 23=39, 29. K. p. 792, 19.

- ρ. ἥκιστ' ὀναίμην τοῦ παρόντος, ὦ γύναι.
 κ. οἶσθ' οὖν ὃ λέξαι σοί τε καὶ παισὶν θέλω;
 ρ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ. 985
 κ. ἔστω φιληθεῖς, ὥς σὺ νῦν ἐμοὶ φιλεῖ.
 ρ. τί χρῆμ', ὃ καὶ μέ καὶ τέκν' εἰδέναι χρεῶν;
 κ. χρυσοῦ παλαιαὶ Πριαμιδῶν κατάρυχες.
 ρ. ταῦτ' ἔσθ', ἃ βούλει παιδὶ σημεῖναι σέθεν;
 κ. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὐσεβῆς ἀνὴρ. 990
 ρ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;
 κ. ἄμεινον, ἣν σὺ κατθανῆς, τοῦσδ' εἰδέναι.
 ρ. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.
 κ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.
 ρ. ἐνταῦθ' ὃ χρυσός ἐστι; σημεῖον δὲ τί; 995
 κ. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.
 ρ. ἔτ' οὖν τι βούλει τῶν ἐκεί φράζειν ἐμοί;
 κ. σῶσαί σε χρήμαθ', οἷς ξυνεξῆλθον, θέλω.
 ρ. ποῦ δῆτα; πέπλων ἐντὸς ἢ κρύψας ἔχεις;
 κ. σκύλων ἐν ὄχλῳ ταῖσδε σάζεται στέγαις. 1000

W. 1312, 20=1429, 42. The
 in Arsenius seems to have read
 πλησιον; the Mss. G. M. N. cer-
 ly have it." Porson. The expres-
 is elliptical, for τῶν τῶν πλησιον,
 not the things belonging to thy
 eds. See E. ms. Med. 85.

983. ὀναίμην τοῦ παρόντος, Paraphr.
 λαύσαιμι τοῦ ἰδίου πλούτου, let me
 y what belongs to me, and I am
 cent. "Verbs signifying to enjoy,
 ἡρομαι, ἐπαυρεῖν, ἀπολαύειν, ὀνα-
 are followed by a gen. Aristoph.
 π. 169. οὕτως ὀναίμην τῶν τέκ-
 so may I find comfort in my chil-
 "Matth. Gr. Gr. § 361.

986. There is considerable obscurity
 as verse: the Scholast and Para-
 et explain it thus. ἀγαπηθήτω ὁ
 μου ὑπὸ σοῦ, ὥς νῦν σὺ ἀγαπᾷς ὑπ'

We may also refer φιληθεῖς to
 as in the preceding line, in an

ironical sense, which would be under-
 stood by the audience, not by Poly-
 mester: may my communication be as
 pleasant to you, as you are to me.

988. The subst. κατάρυξ, χος, ἡ,
 defossia, is only noticed in the new
 ed. of Stephens' Greek Thesaurus. It
 is thus used in Soph. Antig. 774. κρύψω
 πετρώδει ζῶσαν ἐν κατάρυχι. In other
 places it is an adj., *ibid.* 1100. ἐλθὼν,
 κάρην μὲν ἐκ κατάρυχοι στέγης Ἄρες.
 Also Hom. Od. 1. 185. An excel-
 lent gloss upon this line is found below
 v. 1128. κεκρυμμένας Θήκας φράσσουσα
 Πριαμιδῶν ἐν Ἰλίδι Χρυσοῦ.

994. "Ἰλίας. Thus most Mss. By a
 slight error Aldus has Ἰλῖας. Brunck
 has shown that this adj. is correct from
 Steph. Byzantinus." Porson. This line
 seems to require a mark of interroga-
 tion, as above 984.

999. "Ald. ἐντὸς ἢ κ. Valckenae

Πε γὰρ δ' ; αἶδ' Ἀχαιοὺ πόλοχοι περιπυχαί.
 Εα ἴσα γυναικῶν εἰχμαλωτίδων στήγαι.
 Πε γὰρ δὲ τὰς παρσένων ἰσημία ;
 Εα πόδας Ἀχαιοὺ ἴδω, ἀλλ' ἤκεῖς μόναι.
 ἀλλ' ἔστ' ἐς ἄλκας· καὶ γὰρ Ἀργεῖοι νῆων
 λίγα τῶντων ἄμαδ' ἐκ Τροίας τόδα·
 ὅς τινες τραῖας ἂν σε δεῖ, στείχης πάλιν
 ἦν τῶντων, ὅτις τῶ ἐπὶ ἡμισυ γόνον.
 Σ. ἔτ' ἴδωμαι, ἀλλ' ἴσως δάσεις δίκεν·
 ἀλλ' αἶψα τὸς ὅς ἐς ἄντλον πεσὺν

11

11

was intended for the other passage. "The rope attached to the lower angle of the main tackle, which is drawn in when the vessel is under way, was termed *pes*: *facere pes* is the technical term for this operation." English Notes on Virgil, edited by Fairbanks 1823. Ed. 4. O. 106. καὶ νῆες γὰρ ἐνταθεῖαι πρὸς τὸν ἑλκυστήν· ὅτι δ' αὖτος ἦν ὁ πόδας. In some passages *πόδας* is used for the rudder: as in Pind. N. 6, τὸ δὲ πρὸς τοῦ πόδας ἐλισσόμενον σπῆνται. Od. K. 32. ἀεὶ γὰρ πρὸς ἐνέαν: which is probably meaning in the phrase *νόστιμον ἐσὶ πόδα* above 928.

1007. "ῥέξας for πράξας N." Ison. ὅν σε δεῖ. See the note on 90.

1010. "ἐς Ald. ἐς or eis almost Mas. Brunck and Beck erase it. M. 1. omits it. Perhaps, ἐς ἄντλον τοῦ πλοῦτος ἐκπεσόντος. And thus I have given from the Ms. N. Verses 1010. 1016. 1017. are of the same species. 1012. 1013. of the same genus, that by resolving a Bacchius (—) into a fourth Pæon (—) one stands for the other. 'Ες ἄντλον ἐπὶ σὸν comes nearer to common language but the other is used by the Tragic poets. See above 50. 915. Arist. Pac. 139. τί δ' ἦν ἐς ὄργον πρὸς πρὸς βάθος; Thesm. 1133. Πρὸς εὐνὴν καὶ γαμήλιον λέχος: the foot of which is taken from the Bel-

1006. λῦσαι πόδα, *pedem, vela facere*. Od. E. 260. 'Εν δ' ὑπέραις τε, κάλους ποδῶν τ' ἐνέδησεν ἐν αὐτῇ. Virg. Æn. v. 828. jubet orvus omnes Attolli

λέχριος, ἐκπέσῃ φίλας καρδίας,
ἀμέρσας βίον· τὸ γὰρ ὑπέγγυον

ΠΟ, the latter from the Andromeda of our author. Again, you might read ἐκπεῖ, but ἐκπέσῃ is better, the former being understood. [Schæfer observes with reason in his ed. of Bos' *Ops. Gr.* p. 477=764. "Veilem Celliprin alius exemplis firmasset."] Brunck, who has retained ἐκπέσῃ, interprets it *excides*; Hermann, who has edited ἐκπεῖ, takes it for the third person: ἐκπεῖ F. F. Verse 1014. is a dimeter iambic. Observe 1015. Ἄλδαν 1016. is a cretic, which is allowable in a chorus, and which Euripides seems once to have introduced in a *senarius*, in Lucian *Necyom. T.* c. 456, 14. Οὐκ, ἀλλ' ἔτ' ἔμηνον Σπῆς μ' ἐδέξτο. Perhaps Euripides showed Simonides, in *Stobæus* *xcvi.* c. viii. p. 401. *Græc.* 521, 36. *Gesp.* κατεῖ μελαίνης Ἀΐδης ὑπὸ χθονός." Person.

ἄντλον. "Ἄντλος in the old writers signifies that part of the vessel, which is afterwards called κοιλὴ ναῦς or ἄλεια, *Angule the hold.* *Od. M.* 411. ὅς δ' ὀπίσω πέσεν, ὅπλα τε πάντα ἄντλον κατέχυνθ'. The Attics use ἄντλον for the soul water, commonly called *the big-water*, which collects in the hold or bulk. *Eur. Tro.* 685. Ὁ μὲν ὀπίσσω, ὁ δ' ἐπὶ λαίρεσιν βεβῶς, Ὁ ἄντλον ἔργων ναὺς, which Cicero in *At. Mij.* 6. expresses by *sentinella* *maritima.* *Asch. S. c. Th.* 797. ἄντλον οὐκ ἐδέξατο, *has not leaked.* See F. Maury on *Eur. Heracl.* 169. from the epithet ἀλίμενον, Euripides seems to have used the word ἄντλον for the sea, and thus the Schol., *Plutarch*, and other commentators explain it. But there is little force in the metaphor according to this interpretation. Instead of considering ἄντλον as used *καταχρηστικῶς* for πέλαιος, I would rather give another sense ἀλίμενον. As λιμήν metaphorically signifies a *refuge, resource, place of refuge*, (*Eur. Med.* 767.) I would understand ἀλίμενον as meaning that

which presents no chance of escape · and translate the words from ἀλίμενον to βίον thus *As any one having slipped on one side (λέχριος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated; ἀμέρσας βίον, Schol. ἀμαυρώσας, literally having extinguished, i. e. having suffered an extinction of life.* Brunck turns the words, ἐκπέσῃ φ. π., ἀμέρσας βίον *tua ipse anima excides, qui vita privasti, sc. Polydorum, observing i. at ἀμέρδω is always active; but in that case the reading should be βίον; the construction of ἀμέρδω, in the sense of to deprive, being with an accus. of the person and gen. of the thing, as Hesiod. *Scut. Herc.* 331. Ἐστ' ἂν δὴ Εὐκλῆον γλυκερῆς αἰῶνος ἀμέρσας.* With an accus. of the thing it signifies to blind, dim, extinguish: *l. N.* 310. ὅσσε δ' ἀμέρδεν Αἰγὴ χαλκείη. *Od. T.* 17. Ἐφρα κεν ἐς θάλαμον καταβέλμαι ἔντα πατρὸς, Καλὰ, τὰ μοι κατὰ οἶκον ἀκηδέα καπνὸς ἀμέρδει.

1012. ἀμέρσας. "Ἀμέρδω, σω: the same as ἀμείρω, and fr. the same root (μέρος). It has been suspected that Milton had this word in his eye, in this passage: 'Millions of spirits, for his fault amerced of heaven.' Some derive *amerce* from the French *amercer*; Johnson from ἀμέρδω." Valpy's *Lexicon of the Fundamental Words of the Greek Language.* The Scholiast thus deduces it γίνεταί δὲ τὸ μερδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπὴν τοῦ ι, καὶ ἐκβολὴν τοῦ σ τοῦ ἐν τῷ ζ· thus μερίζω, μερῶ, μέρδω, μέρδω. "I have given βίον for βίονον. Again 1017. βίονον M. N. The same error occurs elsewhere, as above 213. βίονον C. although the contrary is more frequent." Person.

τὸ γὰρ ὑπέγγυον—κακόν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὐδεν', ἀνόσιον ξένον. Καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην.

M

δίκη καὶ θεοῖσιν οὐ ζυμπίτνει,
ὀλέθριον, ὀλέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, ἢ σ' ἐπήγαγε
θανάσιμον πρὸς Ἀΐδαν, ὦ τάλας·
ἀπολέμῳ δὲ χειρὶ λείψεις βίον.

1015

Πο. ὦ μοι, τυφλοῦμαι φέγγος ὁμμάτων τάλας.

Ημιχ. ἠκούσατ' ἀνδρὸς Θρηκὸς οἰμωγὴν, φίλαι;

Πο. ὦ μοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς.

1020

Ημιχ. φίλαι, πέπρακται καὶν' ἔσω δόμων κακά.

Πο. ἀλλ' οὔτι μὴ φύγητε λαιψηρῶ ποδί·

βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχοῦς.

Ημιχ. ἰδοῦ, βαρείας χειρὸς ὀρμάται βέλος.

βούλεσθ' ἐπεισπείσωμεν, ὥς ἀκμὴ καλεῖ

1025

Ἑκάβη παρεῖναι Τρῳάσιν τε συμμάχους;

Εκ. ἄρασσε, φείδου μηδὲν, ἐκβάλλων πύλας·

οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,

οὐ παῖδας ὄψει ζῶντας, οὐς ἔκτειν' ἐγώ.

Ημιχ. ἦ γὰρ καθεῖλες Θρηκα, καὶ κρατεῖς ξένου,

The perfidy of Polymeator had rendered him amenable to human tribunals, and had provoked the vengeance of the Gods. Hemsterhusius thus elegantly expresses the sense of the passage: *ubi, id est, in quo, vel, in quem cadit et concurrat, ut ob crimen commissum simul et humanae Justitiae et Deorum vindictae sit obnoxius, ac velut oppigneratus, illi certissimum exitium imminet. Whenever a liability to human laws and divine vengeance combines, dreadful indeed is the fate that must ensue.*

1013. "θεοῖς οὐ Ald. δὲ πῖτνει Coll. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοῖσιν M. N." Porson.

1022. "ἀλλ' οὔτι με φύγητε Ald. All Musgrave's Mss., on his testimony, have μὴ φύγητε. Add to these C. K. Mosq. 3. 4. μοι φύγετε Mosq. 1. μοι φύγητε G. με φύγητε Ms. Reg. Soc.

in the text, but with μὴ written over μὴ φύγηται E. Some editor had corrected μ' ἐκφύγητε, whence Dawes, supposing it to be a Ms. reading, sagaciously, but not correctly, elicited μὴ κφύγητε. Cyclop. 662. "Ἄλλ' οὔτι μὴ φύγητε τῆσδ' ἔξω πέτρας." Porson. "In negative propositions, the conj. is used after μὴ or οὐ μὴ for the future, but only the conj. aor. 1. pass. or aor. 2. act. and mid., instead of the aor. 1. act. the future is used." Matth. Gr. Gr. § 516.

1030. "Θρηκα is omitted in the text in Mosq. 4. and R. but interlined in R. The common reading is quite sound. It is the same as καθεῖλες Θρηκα ξένον καὶ κρατεῖς. Herc. 842. Γνώ μὲν τὸν Ἥρας οἶόν ἐστ' αὐτῷ χόλος: in Athen. xiv. p. 641. C. Stobaeus li. p. 197. ed. Grot. 355, 22. Gesner. Ὅρας τὸν εὐτράπεζον ὥς ἡδὺς βίος Soph. Trach. 97. "Ἄλιον αἰτῶ τοῦτο

- δέσποινα, καὶ δέδρακας, οἷά περ λέγεις ; 1031
 κ. ὄψει νιν αὐτίκ' ὄντα δαμάτων πάρος
 τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ,
 παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἐγὼ
 ζῦν ταῖς ἀρίσταις Τρῳάσιν· δίκην δέ μοι 1035
 δέδωκε· χαρεῖ δ', ὡς ὀρέῃς, ὅδ' ἐκ δόμων.
 ἀλλ' ἐκποδὼν ἄπειμι, καποστήσομαι
 θυμῷ ζέοντι Θρηκὶ δυσμαχατάτῃ. —
 Πο. ὦ μοι ἐγὼ,
 πᾶ βῶ ; πᾶ στῶ ; πᾶ κέλσω, 1040
 τετράποδος βάσιν θηρὸς ὀρεστέρου
 τιθέμενος ἐπὶ χεῖρα, κατ' ἵχνος ;

ρύξαι, [read καρύξαι· see 528.] τὸν
 Ἀλκμήνας πύθι μοι, πύθι παῖς Naïe
 τ' : where, since the Scholiast sur-
 mises παῖδα after Ἀλκμήνας, and Aldus
 πύθι μοι, πύθι μοι παῖς, you may
 take out παῖς and read πύθι μοι, πύθι
 μοι. But the other is better. ["Cf. 765.
 2. Orest. 571. 1182. 1645. and Por-
 son· Phœn. 184. 956. Med. 298. Il. I.
 2. (274.) 263. Od. A. 70. T. 523.
 1. 50. εἴ τοι ἀρέσκει τοῦδ' ὅ,
 πρὶν ἐν ὕρι τὸ μελύδριον ἐξεπύνασα·
 1. 1044. Τίς δ' ἐστίν, ὄντιν'
 ὄρα προσλεύσσεις στρατοῦ ; Aristoph.
 an. 889. "Ἐτεροι γὰρ εἰσιν, οἷσιν εὐ-
 χόμεαι θεοῖς. Brunek from Mss. has
 εἰσιν οἷσιν εὐχομαι, θεοῖ. I doubt
 whether correctly." Schæf.] Poly-
 estor is called Θρηξ ζέων also in 762.
 18. The Ms. K. also omits πατήρ
 103. incorrectly. Transcribers often
 insert words which are not required by
 the sense, and not unfrequently omit
 those, which they think may be dis-
 missed with. In this very play 19.
 Θρηκὶ is omitted in Aug. 1., 1269.
 1. 1269. 1. 1269. 1. 1269. 1. 1269.
 1. 1269. 1. 1269. 1. 1269. 1. 1269.

1033. "To the instances which I
 have collected on Phœn. 1722. add
 1. 1102. Τυφλαῖς ματεύσει χερσὶ
 αὐτοῦς βαφάς." Porson. Milton
 1. 1102. Agon. 'A little onward lend thy
 guiding hand To these dark steps, a

little further on." Cf. Ovid, Met. xiii.
 561.

1038. "ζέοντι Ald. add. and the
 greater part of the Mss.: ζέοντι Barnes,
 either from a Ms. or from conjecture :
 θυμὸν ζέοντι Ruhn. Epist. Crit. ii. p.
 224. I have edited ζέοντι, since it is
 in the Harleian Ms. (5725.). ζέοντι
 also C., whence, I imagine, Barnes
 took it. Θυμῷ seems defensible from
 Soph. Trach. 446. cited in the note on
 1117. Phot. Lex. Ms. Ζέσας θυμῷ. ἐξ-
 αφθείς τῇ ψυχῇ. Yet Ruhnken's emen-
 dation is neater, and I would have
 adopted it, had even one Ms. clearly
 exhibited it. It receives a little coun-
 tenance from θυμῶν in Aug. 2." Por-
 son.

1040. κέλσω, Schol. ἤτοι προσκε-
 λάσω· κυρίως δὲ τὸ νῦν προσορμίσαι
 τῶν εὐόρμων τόπων : cf. 1062.

1041. βάσιν is governed by τιθέ-
 μενος, not by κατὰ according to Beck :
 comp. 1056. setting down the step of,
 crawling like a beast upon my hands
 and feet.

1042. "κατ' ἵχνος a gloss interprets
 by ὁμοίως τῷ ἵχνει. But it seems to
 me that we ought to read καὶ κατ'
 ἵχνος, or better καὶ ἵχνος, understand-
 ing ἵχνος for pes simply. Bacch. 1122.
 ἔφερε δ' ἡ μὲν ὠλένην, ἡ δ' ἼΧΝΟΣ
 αὐταῖς ἀρβύλαις γυμνοῦσι δὲ Πλευρὰ

ποίαν, ἢ ταύταν, ἢ τάνδ' ἐξαλλάξω,
τὰς ἀνδροφόνους μάρψαι χρεῖζων
Ἰλιάδας, αἶ' με διώλεσαν;

1045

τάλαιναι, τάλαιναι κόραι Φρυγῶν
ᾧ κατάρατοι, ποῖ καί με φυγᾶ
πτώσσουσι μυχῶν;

εἶθε μοι ὀρμάτων αἵματόεν βλέφαρον
ἀκέσαι, ἀκέσαιο, τυφλὸν, "Αλιε,

1050

φέγγος ἀπαλλάξας.

ᾧ ᾧ. σίγα· κρυπτὰν βάσιν αἰσθάνομαι
τᾶνδε γυναικῶν.

σπαραγμοῖς. Catull. Nupt. Pel. et Thet. lxiii. 162. *Candida permulcens Iguis* ἡ νεκρὸς τῶν ἡμῶν. Poison.

1013. ἐξαλλάξω, *change my direction*· ἐξαμειβω has the same meaning in Med. 131. Or. 266.

1048. ποῖ—μυχῶν; The following instances of the gen. with adverbs of place are given by Matthiæ, Gr. Gr. § 357. "Od. B. 131. πατήρ δ' ἐμὸς ἄλλοθι γαίης Ζῶει δ' ἢ τέθνηκε. Pind. Ol. 10. 10. τὸν Ὀλυμπιονίκαν ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα, πόθι φρενὸς ἐμᾶς γέγραπται, properly, in what part of my mind. (Refer this example also to l. 972.) Soph. Phil. 204. ἢ που τῆδ' ἢ τῆδε τόπων; Eur. Hec. 1276 (=1266.) οὐχ ὅσον τάχος Νήσων ἐρήμων αὐτὸν ἐκβαλεῖνέ ποί; Plat. Rep. ix. p. 273. ἐνταῦθα λόγον. Xen. Cyrop. vi. l. 42. Ἐμβαλεῖν ποῦ τῆς ἐκείνων χώρας; vii. 2, 8. Ὁ δὲ Κύρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδεύοντες εἶναι τῆς πόλεως, where however the gen. may also be governed of the superlative. Herod. ii. 172. Ἀγαλμαδαίμονος Ἰδρυσε τῆς πόλεως ὅπου ἦν ἐπιτηδεύοντες. Soph. Phil. 255. Οὐ μὴδὲ κληδὼν ᾧδ' ἔχοντος οἴκαδε, Μὴδ' Ἑλλάδος γῆς μηδαμοῦ, διηγήθη που. Aj. 346. οὐχ ὁρᾷς, ἦν' εἰ κακοῦ. Eur. Ion 1271. ἦν' εἰ τύχηι. Hence the Latin phrases, *ubi terrarum, ubi gentium*."

1050. τυφλὸν φέγγος, Paraphr. τοὺς τυφλοὺς τοῦτους ὀφθαλμούς. above

1018. we have φέγγος ὀρμάτων, for ὀρματα. Reiske proposes νεφὸς for φέγγος. Schaefer compares Soph. Aj. 344. where Ajax exclaims, Ἴδω σκοτὸς, ἐμὸν φῶς, Ἐρεβος δ' φαινότατον, ὡς ἐμοί, but there is no difficulty in this expression from the mouth of a person anxious for death. More to the purpose is Philoct. 830. Ὑπὸ δόρυς ἀδαῆς, — Ὀμμασι δ' ἀντίσχοις τάνδ' αἴγλαν, "Α τέταται ταῦν, where αἴγλη is equivalent to ἀχλὺς. Compare also Tro. 550. παμφαῆς σέλας Πυρὸς μέλαιναν αἴγλαν Ἐδωκεν παρ' οἴκῳ. Hermann explains the expression μέλαιναν αἴγλαν to be equivalent to νεκρὸς αἴγλαν, splendorem, qualem noct habet, i. e. nullum splendorem, tenebras. He compares νεκτιλαμπεῖ δυνόφω διπλάσι. vii. Brunck. Anai. i. p. 121. μελαμφαῆς ἔρεβος Eur. Hel. 518. μελαμφαῆς ἔρεβος Aristoph. Ran. 1331. ἀηλὶφ λάμπῃ Aesch. Eum. 376. δυσήλιον κνέφας 387. But the most satisfactory interpretation of our passage is suggested by Schol. on Med. 950. where as ἀλέθριον βιστὰν means the destruction of life, so τυφλὸν φέγγος, the deprivation of sight.

1053. "γυναικῶν Ald. Although transcribers are generally more prone to efface than to retain the peculiarities of dialects, yet sometimes, as in the present instance, you may detect an error from too great an eagerness after

πᾶ πόδ' ἐπάξας, σαρκῶν ὀστέων τ'
 ἐμπλησθῶ, θοίναν ἀγρίων θηρῶν
 1055
 τιθέμενος, ἀρνύμενος λάβαν,
 λύμας ἀντίποιν' ἐμᾶς; ἰὼ τάλας,
 ποῖ, πᾶ φέρομαι, τέκν' ἔρημα λιπῶν
 Βάκχαις Αἴδου διαμοιρᾶσαι,
 σφακτὰν κυσὶν τε φοινίαν
 1060
 δαῖτ' ἀνήμερον, ὀρείαν τ' ἐκβολάν;
 πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ,

τῶνδε γυναικῶν Priscian xviij.
 a. ed. Ald., but Putsch has
 the passage." Porson, "Bent-
 Phalaris p. xxi. ed. Lond.
 "The Dorians never turn *on*
 in that declension: for they
 φρενῶν, not τῶν φρενῶν:" on
 alter p. 447. remarks: "Thec-
 mas τῶν αἰγῶν Idyll. viii. 49. if
 a false print." Also in v. 148.
 but introduced by emendation,
 find also in Epigr. adesp. 40,
 ut. Hel. 385. the Aldine edi-
 θηρῶν, which is retained also
 grave's, but scarcely, I think,
 the approval of the editor. See
 on Pind. Isthm. iv. 78."

πόδ' ἐπάξας, i. e. πόδα. Verbs
 take after them an accus. of
 instrument or member moved.
 1427. αἶψαν ἀΐσσω: where
 son's note. Soph. Aj. 40. Καὶ
 δυσλόγιστον ᾧδ' ᾔξεν χέρα;
 above περὶ γὰρ ἥδ' ὅπερ
 πόδα.

ἀρνύμενος Schol. λαμβάνων
 ρούμενος ἀντιδίκησιν τῆς ἐμῆς
 καὶ τυφλώσεως. Il. A. 159.
 ἀρνύμενοι Μενελάω, σοί τε, κυ-
 ῖρος Τρώων, Schol. ἀντικαταλ-
 νοι, λαμβάνοντες τιμωρίαν, τι-
 μωρηνίκα. "Arvumai proprie
 esse dundo ἔρνα, pro eo aliquid
 accipere; sic vero et a πῶλος
 τεῖν, et ab ὄνος secundum quos-
 ῶν, quod in pecoribus veterum
 et commercia consistere." Hes.

λάβαν, mutilation: 198. 213. 644.
 1081. Eur. Electr. 164. Εἰφεισι δ'
 ἀμφιτόμοις λυγρὰν Αἰγίσθου λάβαν
 θεμένα: comp. Orest. 1036. Σὺ νῦν
 μ' ἀδελφε, μή τις Ἀργείων κτάνη "Υ-
 βρισμα θέμενος τὸν Ἀγαμέμνονος γό-
 νον.

1057. ἀντίποινα. not used in the
 sing. Herc. F. 1205. ἀντίποινα δ' ἐκ-
 τίνων. Soph. Phil. 315. οἷς Ὀλύμπιοι
 θεοὶ Δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ
 παθεῖν. Electr. 592. ὡς τῆς θυγατρὸς
 ἀντίποινα λαμβάνεις.

1059. ἔστα is to be understood
 before διαμοιρᾶσαι, ut *discerpant*.
 "Soph. CEd. T. 1293. τὸ γὰρ νόσημα
 μεῖζον ἢ φέρειν. Eur. Hec. 1097
 (=1089.) Alc. 230. ἔξια καὶ σφαγὰς
 τάδε, καὶ πλέον ἢ βρόχῳ δέρην οὐρανίῳ
 πελάζειν." Matth. Gr. Gr. § 418. The
 same construction is in Horace, Od. i.
 26. Musis amicus, tristitiam et metus
 Tradam protervis in mare Creticum
 Portare ventis, i. e. ut *portent*. Æn.
 ix. 362. ille suo moriens dat *habere*
 nepoti, i. e. ut *habeat*.

1060. κυσὶν. Soph. Aj. 841. ῥιφθῶ
 κυσὶν πρόβλητος, οἰωνοῖς θ' ἔλωρ.

1062. "πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω G.
 which if approved, we may transpose
 still farther, πᾶ βῶ, πᾶ στῶ, as above
 1040. These words are joined also
 by Sophocles Aj. 1237. Ποῦ βάντος, ἢ
 ποῦ στάντος; where Brunck's Ms.
 seems to have rightly Ποῖ βάντος, al-
 though the rest and the Schol. on 1273.
 give ποῦ. Philoct. 833. ποῦ στάσει,
 ποῖ δὲ βάσει. Eur. Alc. 876. Ποῖ βῶ;
 πῇ στῶ; where Lasc. has ποῖ στῶ,

ναῦς ὅπως, ποντίοις πείσμασιν
 λινόκροκον φάρος στέλλων,
 ἐπὶ τάνδε συθείς,
 τέκνων ἐμῶν φύλαξ,
 ὀλέθριον κοίταν;

1065

Χο. ὦ τλῆμον, ὥς σοι δύσφορ' εἰργασται κακά
 δρᾶσαντι δ' αἰσχροῖα δεινὰ τὰπιτίμια
 δαίμων ἔδωκεν, ὅστις ἐστί σοι βαρύν.

1070

Πο. αἶ, αἶ, ἰὼ Θρήνης
 λογχοφόρον, εὖοπλον, εὖιππον,
 "Αρει κάτοχον γένος.
 "Ιὼ Ἀχαιοί, ἰὼ Ἀτρεΐδαι.
 βοᾶν, βοᾶν αὐτῶ, βοᾶν.

1075

which perhaps is corrupted from κα. [Πῆ and ὅπρ are excluded from the Attic writers by Elmsley on Eur. Heracl. 19.] For κοῦ denotes rest; κοῖ motion, κα is taken in both senses, as the Schol. on Aristoph. Plut. 447. has remarked, citing v. 1040. of this play. Transcribers very frequently vary in these and similar terminations. There are also passages, in which you may hesitate which to prefer. Above 1008. might also be read οἴπερ. In Iph. T. 113. 119. ὅποι is to be taken, as if it were ἐκεῖσε ὅπου, as in Soph. Phil. 481. ἐμβαλοῦ μ' ὅπη θέλεις ἔγων, εἰς ἀνγλίαν, εἰς πρῶραν, εἰς πρόμαν, ὅποι "Ηκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν. But I consider κοῖ joined with the verb εἶναι as inadmissible." Porson.

1064. "φάρος στελῶν Hesychius, an error of his own or his copyist, which Alberti has corrected." Porson. φάρος, or φᾶρος in the Tragedians: φᾶρος alone in Homer: the penult. being common in the former, long in the latter. See Monk on Hipp. 125.

φάρος στέλλων, contracting, lowering the sails, slackening sail, as was usual when going into port, or drawing to land. Od. Γ. 11. Οἱ δ' ἰὺς κατέγοντο, ἰὺ ἰστία κηδὲς εἴσης Στεῖλαν ἀέσαντες, τὴν δ' ὤρμισαν. Aesch. Suppl.

731. αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα Στεῖλας λαῖφος παγκρότως ἐρίσσεται. Polydorus therefore means that instead of continuing the pursuit after the women, he will return to guard the bodies of his children from farther contumely.

1065. "ἐπὶ τάνδ' ἐσυθείς Ald. But συθείς, which the rules of grammar require, many Mss. present. See Valck. on Theocr. p. 266." Porson.

1067. κοίταν: κοίτη was the couch on which dead bodies were laid out, and therefore Polymestor applies it to that part of the tent where his murdered children were lying. Eur. Electr. 155. ὥς σὲ τὸν ἄθλιον Πατέρ' ἐγὼ κατακλόμεναι, — κοίτῃ ἐν οἰκτρατάτῃ θανάτου.

1070. "δέδωκεν Ald. and part of the Mss. But others more smoothly ἔδωκεν. Again ἔβηκεν Isth. P. which in itself is good, but is taken from v. 711. The other reading is confirmed by Sophocles Electr. 1382. Καὶ δέξον ἀνθρώποις ΤΑΠΗΤΙΜΙΑ Τῆς δυσσεβείας οἷα δωροῦνται θεοί. Herod. iv. 80. Τοῖσι δὲ παρακταμένοισι ξενικοὺς νόμους τοιαῦτα ἐπιτίμια δίδουσι." Porson.

1072. "ἐνοπλον Ald. and Mss. But εὖοπλον Eust. on Il. B. p. 358, 32 = 271, 33." Porson.

- ἴτ', ἴτε; μόλετε, πρὸς θεῶν.
 κλύει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;
 γυναῖκες ὤλεσαν με,
 γυναῖκες αἰχμαλωτίδες.
 δεινὰ, δεινὰ πιπόνθαμεν.
 ὦ μοι ἐμᾶς λάβας.
 ποῖ τρέπωμαι; ποῖ πορευθῶ;
 αἰθέρ' ἀμπτάμενος οὐράνιον,
 ὑψιπετὲς εἰς μέλαθρον, Ὀρίων
 ἢ Σείριος ἔνθα πυρὸς φλογέας
 ἀφίησιν ὅσων αὐγάς;
 ἢ τὸν ἐς Ἀἶδα μελανοχρῶτα
 πορθμὸν αἰῶος τάλας;
 ζύγγωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ
 ἔσθῃ, ταλαίνης ἐξαπαλλάξαι ζῆς.

1080

1085

1090

1. ἢ and μή before οὐ always occurs in iambic verse.

2. Cf. Orest. 1371. πολὺν αἰθέρ' ἔκταν.

3. μέλαθρον. Musgrave observes this is an astrological term, quoting Irenaeus vi. p. 122. ἀστέρες δὲ πάλαι ἐν τῷ σφαιρικοῖσι μελάθροις. Phanes ridicules this kind of expression in Theaem. 272. ὕμνῳ τοίνυν ἔκταν Διὸς, which is a line from Plautus, a lost play of Euripides and again, Ran. 100. αἰθέρα Διὸς ἔκταν.

4. The result. is short in Ion. 3 τε ξιφίρης Ὀρίων. ὑπερθε δέ. (ycl. 212. καὶ τ' ἄστρα καὶ τὸν δέρκομαι. long in Hel. 1506. τ' ἐννύχιον: the corresponding the antistrophe being βάλλετε τὸν λεχέων. In Homer also it is long. Il. E. 121. ὥς μὲν δ' Ὀρίων' ὁδοδᾶκτυλος ἦος. In Latin it is always long, but the first syllable is common: Virg. Aen. i. 539. subito assurgens fluctu nimbosus. iii. 517. Armatumque auro spectat Oriona.

1089. Ζύγγωσθ'. "When an adj. is put with an auxiliary verb, as predicate, without referring to a proper subject, consisting of one word, it is properly in the neuter singular; the Greeks, however, often put the neuter plural, Herod. i. 91. τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγέειν καὶ θεῶ. Comp. Thuc. i. 125. iii. 88, etc. Herod. iii. 109. οὐκ ἂν ἦν βιάσιμα ἀνθρώποις: ix. 2. χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασιν ἀνθρώποις. Soph. Antig. 576 δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν: δεδογμένα ἐστὶν οὐκ δεδογμέναν. Philoct. 521. ἀλλ' αἰσχρὰ μέντοι, σοῦ γ' ἐμ' ἐνδεέστερον Εὐνὸς φανήναι πρὸς τὸ καίριον ποιεῖν. Eur. Hec. 1230 (=1222.) ἀχθεῖν μὲν μοι, τὰ λώτριά κλίνειν κακὰ. Plato Rep. viii. p. 220. λοιπὰ ἂν εἴη." Matth. Gr. Gr. § 443. So Virg. Aen. i. 667. Frater ut Aeneas pelago tuus omnia circum Litora jactetur, odus Junonis iniquae, Nota tibi.

1090. "Aldus and Mas. ζῆς. I have replaced the other form on account of the metre from C, which has ζῶης, but a written over it by the same hand.

Αγαμ. κραυγῆς ἀπούσας ἦλθον· οὐ γὰρ ἥσυχος
 πέτρας ὀρείας παῖς λείλακ' ἀνὰ στρατὸν
 Ἦχῶ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
 πύργους πεισόντας ἦσμεν Ἑλλήνων δορί,
 φόβον παρίσχ' ἂν οὐ μέσως ὅδε πτύπος.

Πο. ᾧ φίλτατ', ἡσθόμην γὰρ, Ἀγάμεμνον, σέθεν
 φωνῆς ἀπούσας, εἰσορᾷς ἃ πάσχομεν;

Αγαμ. ἴα. Πολυμήστορ ᾧ δύστηνε, τίς σ' ἀπώλει
 τίς ὅμμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
 παῖδάς τε τούσδ' ἔκτεινεν; ἦ μέγαν χόλον
 σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

Πο. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
 ἀπώλεισ'· οὐκ ἀπώλεισ', ἀλλὰ μειζόνως.

If any one should contend with Brunck that the first syllable in ζῶης can be short, let him enjoy his opinion. A Tragedian, whose name is not ascertained, in Stobæus p. 483. ed. Grot. has Οὐδὲν γὰρ ἄλγος, οἷον ἡ πολλὴ ζῶη. There also ζῶη is edited. In the choliambics of Herodes, *ibid.* p. 481. ζῶης is incorrect for ζῶης. The entire verses are worthy for their singular elegance to be extracted: Ἐπὴν τὸν ἐξηκοστὸν ἥλιον κάμψης, ὦ Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρῃ γίγνου, ὦς τυφλὸς οὐπέκεινα τοῦ βίου καμπτήρ· Ἦδη γὰρ αὐγὴ τῆς ζῶης ἀπήμβλυνται. Thus also the adj. ζῶος was in use. The passage of Archilochus, which is given badly in other editions of Stobæus, and worst of all in Grotius's, should be read thus: Οὗτις αἰδοῖος μετ' ἀστῶν, καίπερ Ἰφθίμος, θανῶν γίγνεται· χάριν δὲ μᾶλλον τοῦ ζῶου διώκομεν οἱ ζῶοι, κάκιστα δ' αὐτῷ τῷ θανόντι γίγνεται." Porson.

1091. "ἥσυχος Ald. and almost all Mss. ἡσύχως N. as Brunck from a various reading of the *membranæ*." Porson. See the note on 979.

1092. πέτρας ὀρείας παῖς, *proceeding from the rock*. Similarly Pindar Ol. xi. 3. calls showers, παῖδες νεφέλας.

And something similar is the ordinary expression of Æsch. Agam. 477. κάσις Πηλοῦ ξύη δαψία κόνης: and again, S. c. Th. ἀρπαγαὶ δὲ, Διαδρομῶν δμαίμονες.

1093, 4. "Ἀχῶ and Ἑλλάνω and 1098. δύστανε." Porson.

1094. "ἴσμεν Ald. and Mss. ἦσμεν Etymologus M. p. 439, l. ἦδειμεν, ἦδειτε, ἦδεσαν, the said in a contracted form ἦσμεν, ἦσαν, which forms Pierson, on p. 174. and in the *Addenda*, has stored to many places." Porson.

1095. "παρέσχεν Ald. and Heath first suggested the restoration of παρέσχ' ἂν: παρέσχεν ἂν N. Dorv." Porson.

1101. On the dat. after χόλον Porson Orest. 663. Phœn. 948.

1103. οὐκ ἀπώλεισ', i. e. οὐκ ἀπώλεσεν. Cf. 935. Eur. Hipp. Κύπρις οὐκ ἄρ' ἦν θεός, Ἀλλ' ἔτι ζῶν ἄλλο γίγνεται θεοῦ. Phœn. l. Σὰ δ' ἔρις, οὐκ ἔρις, ἀλλὰ φόνος· Οἰδιπόδα δόμον ὤλεσε. A similar ellipsis frequently occurs in Latin writers: Livy xxxix. 28. Nec Maronitis, inquit, mihi, aut cum mene disceptatio est, sed etiam cum, Romani.

τυῦτον κατίκτειν· ἀνθ' ὅτου δ' ἔκτεινά νιν,
 ἄκουσον, ὡς εὖ καὶ σοφῇ προμηθία.
 ἴδεια, μὴ σοι πολέμιος λειφθεὶς ὁ παῖς
 Τροίαν ἀβροίση, καὶ ξυνοικίση πάλιν·
 γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα,
 Φρυγῶν ἐς αἶαν αὖθις αἵροιν στόλον,
 κάπειτα Θρήκης πεδία τρίβοιεν τάδε
 λεηλατοῦντες· γείτοσιν δ' εἴη κακὸν
 Τρώων, ἐν ᾧ περ νῦν, ἄναξ, ἐκάμνομεν.
 Ἐκάβη δὲ παῖδός γνοῦσα θανάσιμον μόρον,
 λόγῳ με τοιῷδ' ἤγαγ', ὡς κεκρυμμένας
 θήκας φράσσουσα Πριαμιδῶν ἐν Ἰλίῳ
 χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
 δόμους, ἵν' ἄλλος μὴ τις εἰδεῖη τάδε.
 ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ,
 πολλαὶ δὲ, χεῖρὸς αἱ μὲν ἐξ ἀριστερᾶς,

1120. ἴδεια, μὴ—ἀβροίση: this is in violation of Dawes' canon, that μὴ should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. See Porson Phœn. 68. The exception may probably be referred to the construction of the present for the past so frequent in narrations: as δίδωσι 1116. εἰσάγει 1130. which is followed by εἰδεῖη on the same principle. Cf. 27.

1125. λεηλατοῦντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal attention to the means of subsisting their numerous forces. The common method of the times was to ravage the adjacent countries; and thus they immediately put in practice. But such a resource soon destroys itself. To have therefore a more permanent and certain supply, they sent a part of their army to cultivate the vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the

frequent and destructive incursions of the wild people who occupied the interior of that continent. (Il. A. 329. T. 91. 188. Od. F. 106. 11.)" Mitford's Hist. of Greece p. 88.

1126. Τρώων. Musgr. trans. Trojanorum causa; but it is not of γείτοσιν, to us who are near the Trojans. Sometimes a dative follows: Herc. F. 1088. νεκροῖσιν καὶ θάνοισι ἔχω.

ἐν ᾧ περ νῦν — ἐκάμνομεν, with respect to which we were suffering: 306. ἐν τῇδε γὰρ καὶ αἱ πολλαὶ πόλεις.

1128. "δόλῳ and 1129. Ald. But λόγῳ and ἐν Τροίᾳ greater number of Mss. On contrary 752. ἐν Ἰλίῳ J." Porson.

1130. "μόνον — δόμους xviii. p. 239. b. Aid. but Puta it." Porson. Cf. Med. 513. εἰς τοὺς μόνους μόνους.

1133. "χεῖρες Ald. and Mss. has edited χεῖρός. Above we have the full expression δεξιᾶς

- ἔδ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι
 αἰκούν, ἔχουσαι κερκίδ' Ἡδωνῆς χερὸς, 1135
 μουν θ', ὑπ' αὐγὰς τούσδε λεύσσουσai πέπλους·
 ἔλλαι δὲ, κάμακα Θρηκίαν θεώμεναι,
 γυμνὸν μὲ ἔθηκαν διπτύχου στολίσματος.
 ἔσαι δὲ τοκάδες ἦσαν, ἐκπαγλούμεναι
 τέκν' ἐν χερσὶν ἑπαλλον, ὡς πρόσω πατρὸς 1140
 γένοιτο, διαδοχαῖς ἀμείβουσai χερσὶν.

ἀριστερᾶς Ald. and one or two
 "Poreon.

135. 'θάκουν. Elmsley on Eur.
 acl. 994. proposes θακοῦσ', which
 its correspondence to ἔσω above
 as the true reading.

κερκίδα, Schol. τὸ ὕφαντα ἐνταῦθα
 τοῦ ποιούντος τὸ ποιούμενον κερκίς
 κυρίως ὁ ἀτρακτος ἐν ᾧ ὁφαίνουσι·
 κερκίσιν τ' ἐφιστάται, Schol.
 σμασιν.

Ἡδωνῆς χερὸς, of Thracian manu-
 factory. Theocr. vii. 101. Ἐῆς δ' Ἡδω-
 μέν ἐν ὥρεσι χεῖματι μέσσω, "Ἐβρον
 ποταμὸν τετραμμένους. Virg. Aen.
 365. Ac velut Eboni Boreæ cum
 nitus alto Insonant Aegæo.

136. ὑπ' αὐγ. τ. λ. π. Musgrave
 argues that the dress which Poly-
 stor wore, as a king, was probably
 purple; and quotes from Seneca,
 aest. Nat. i. 5. Purpuram Tyriam,
 o melior saturiorque est, eo oportet
 sua teneas, ut fulgorem suum ostē-
 at.

137. κάμακα, Schol. ἀκόντιον·
 κτη. 1418. κάμακος ἀμφοῖν χεῖρ'
 ἐκτεταγμένον.

138. γυμνὸν — στολίσματος.
 Words signifying ousut take a gen.,
 κενὸς empty, Eur. El. 390. αἱ δὲ
 ἄρκες αἱ κεναὶ φρενῶν Ἀγάματ' ἀγο-
 εῖς εἰσίν. (Hec. 230.) Soph. Aj. 511.
 οὐ μόνος. Eur. Med. 513. φίλων
 ἄνθρωπος. Eur. Hipp. 1468. τί φῆς;
 ἡσθεῖς αἵματός μ' ἐλευθέρων; (Hec.
 7.) Matth. Gr. Gr. § 329.

διπτύχου στολίσματος, the two
 parts with which I was equipped,
 resided; Paraphr. τοῦ διπλοῦ ἐνδύ-

ματος, τοῦ ἀκοντίου, καὶ τοῦ ὀφάσμα-
 τος: Musgr. duplici gestamine.

1141. "γένοντο Ald. γένοιτο, which
 is rather better, in Aug. 2. Mosq. 4.
 Ms. Reg. Soc. by the first hand. But
 lest my readers should not understand
 what the mysterious words rather
 better mean, I will explain them. I
 may perhaps in the opinion of some be
 noticing a trite and hacknied point:
 ἀλλ' ὅμως εἰρησεται. We learn in the
 very elements of Grammar, that neuter
 plurals take a verb singular, and then
 that this rule admits several exceptions.
 As far as I can form an opinion, the
 old Attics never employed the licence,
 if licence it may be called, of making
 a plural verb follow a neuter plural,
 unless when living animals were the
 subject. But if they had been at
 liberty to use a plural verb without
 limitation, is it probable that they
 would so seldom have availed them-
 selves of so convenient a privilege?
 In that case, in my opinion, many
 instances would be found of this na-
 ture, which on account of the metre
 would not admit of alteration. Now
 however, those few which do occur,
 from their singularity, rather confirm
 than weaken the general rule. Eur-
 ipides Here. F. 47. has rightly said,
 τέκνα μὴ θάνωσι. We read also rightly
 in Aristoph. Acharn. 805. Ἐνεγκάτω
 τις ἐνδοθεν τῶν ἰσχυάδων τοῖς χοιριδίοι-
 σιν ἄρα τρώγονται; βαβαί, οἷον βοδιά-
 ζουσ', ὃ πολυτίμηθ' Ἡράκλει. Ποδπαρὰ
 τὰ χοῖρ', ὡς τραγασαῖα φαίνεται. Ἀλλ'
 οὐχὶ πᾶσας κατέτρωγον τὰς ἰσχυάδας.
 Here the metre would allow us to

καὶ ἐκ γαληνῶν, πῶς δοκεῖς; προσφθειγμάτων
εὐθὺς λαβοῦσαι φάσγαν ἐκ πέπλων ποθεν
κεντοῦσι παῖδας· αἱ δὲ, πολεμίων δίκην,

read τράζεται and κατέτραγεν, but not βοιάζει. Eurpolis from Herodian in Villoisson's Anecd. T. II. p. 88. καὶ λέγουσι γὰρ τὰ μετὰ τὰ προῖσταμένα τοῖς ἀνδράσι. In Plut. 833. some Mss. have ἀπέλιπον or ἐπέλιπον: wrong as far as regards the number, but equally suited to the metre. But in Eccles. 839. all editions before Brunck's gave φρέγονται τραγήματα as the ending of a senarius. Alexis in Athenæus x. p. 422. B. Νῦν δὲ δὴ ταύτην ἅπαντα γίνεται τὰ δυσχερῆ: an excellent iocbaic, but Eustathius on Od. 2. p. 1837, 21=656, 1. cites γίνονται. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? Plato de Republ. iv. p. 429. D. HSt. 449. B. Lamar. ὅπως (τὰ ξρη) δεξονται ἐτιμώλιστα τὸ ἄνθος. More correctly δέξεται in a Ms. of Plato and in Stobæus p. 252, 25. pointed out by Valckenaer on Callimachus p. 193. but most correctly δεξεται in the editions of Trincaveil, and of Gesner; δεξεται Francofurt. 1581. p. 433, 25. I have touched slightly upon this discussion on Orest. 596. Another passage occurs in Aristophanes Acharn. 519. which deserves to be noticed. Ἄλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα—Ἐστικοφάνται Μεγαρέων τὰ χλανίσκια· Κεῖπου σίκνον εἶδεν ἢ λαγῶδιον.—Ταῦτ' ἦν Μεγαρικά. Here critics have properly restored ἴδοιεν from Suidas and Mss. But προσγελάσσονται Rac. 599. cannot possibly be tolerated, although Brunck has so edited it, from too great a deference to the metrical scholiast. For vv. 596—599, consist of cretics and pæons, and ought to be read thus "Ὡστε σὲ τὰ τ' ἀμπέλια, καὶ τὰ νέα συκῖδια, τὰλλα θ' ὅπως ἐστὶ φυτὰ, Προσγελάσεται λαβόντ' ἕσμενα. But in such places,

as that of Euripides now before us. I consider the singular number as rather better, if Mss. warrant it; but that nothing should be charged without their sanction. Again διαδοχῶν Ald. and several Mss. erroneously. And yet the received reading is not very harmonious, inasmuch as it has no cæsure, which is rarely the case in Euripides. On cæsuras see my Supplement to the Preface. I now content myself with observing that I propose to read either διαδοχῶν τ' ἀμειβουσιν χερσῶν, or ἀμείβονται, which are both equally in use and consistent with the sense; and both very easily perverted into ἀμειβονται. Besides is it surprising that the copulative particle should be dropt when unnecessary when it is so frequently omitted where it is required? See above on 352, 580. Some perhaps may defend the common reading on the ground, that a verb connected with a participle is more elegant than two verbs united by a conjunction. I will meet this objection below in my note on 1161. Porson.

1142. ἐκ γαληνῶν—προσφθ. Cf. Med. 1180. Ἡ δ' ἐξ ἀναύδου καὶ μυσαντος ὄμματος Δεινὸν στεναχάσ'. See the note on 903.

πῶς δοκεῖς, would you think it? Eur. Hæp. 448. Ὅς δ' ἂν περισσὸν καὶ φρονούνθ' εὖρη μέγα, Ταῦτον λαβοῦσα, πῶς δοκεῖς, καθιβρίσε, where Monk cites Aristoph. Ran. 63. Ἐξείφης παῖδας τὴν καρδίαν ἐπάταξε, πῶς οἶει, σφοδρῶς. Eccles. 399. Κἀπειθ' ὁ δῆμος ἀναβῶν πόσον δοκεῖς;

1144. δίκην, i. e. κατὰ δ., instar, as if instar, more hostium, A. sch. Ag. 3. κύνος δίκην. "For'e priuana vocat δίκη significatio erat imago, similitudo unde δίκηλον, imago." Bl. inf. G. 102. In the same play 48. we have τροπὸν Ἀλκυονίδων. Homer Il. 2. 1. uses the expression δέμας πυρὸς αἰδομένοιο.

- ξυναρπάσασαι, τὰς ἐμὰς εἶχον χέρας,
 καὶ κῶλα· παισὶ δ' ἀρκέσαι χρηζὼν ἐμοῖς,
 εἰ μὲν πρόσσπον ἐξανισταίην ἐμὸν,
 κόμης κατεῖχον· εἰ δὲ κινοίην χέρας,
 πλήθει γυναικῶν οὐδὲν ἥνυτον τάλας.
 τὸ λοίσθιον δὲ, πῆμα πῆματος πλέον,
 ἐξεργάσαντο δεῖν· ἐμῶν γὰρ ὀμμάτων,
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας
 πεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδῆσας ἐγὼ,
 θῆρ ὥς, διώκω τὰς μισαιφόνους κύνας,
 ἅπαντ' ἐρευνῶν τοῖχον, ὥς κυνηγέτης,
 βάλλων, ἀράσσω. τοιάδε σπεύδων χάριν
 πέποιθα τὴν σὴν, πολέμιόν τε σὸν κταινῶν,
 Ἀγάμεμνον. ὥς δὲ μὴ μακροῖς τείνω λόγους,
 εἴ τις γυναιῖκας τῶν πρὶν εἴρηκεν κακῶς,
 ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν,

1149. "ἥνυτον Ald. and Mss. See on Phæn. 463." Porson.

1150. πῆμα πῆματος πλέον, greater than any. "Frequently a subst. with an adj. is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. II. Q. 735. ἢ τις Ἀχαιῶν ῥῖπει, χεῖρδ' ἐλὼν, ἐπὶ τύργου, λυγρὸν δλεθρον, i. e. ὅς ἐστι λυγρὸς δλεθρος. Aesch. Ag. 233 (=217.) ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρὶς, γυναικοποιῶν πολέμων ἀπώλην. Καὶ προτέλεκα καὶ τῶν. i. e. ὅς, viz. τὸ θυτὴρα γενέσθαι οὐ θέειν, εἴη ἡ ὁρωγή. Soph. Oed. T. 603. Καὶ τῶνδ' ἐλεγχεον, τοῦτο μὲν Πυθῶδ' ἰδὼν Πειθου. τὰ χρησθέντ' εἰ παφῶς ἡγχιλάσσει· Ταυτ' ἄλλ', ἰδὼν, etc. i. e. ὅς, τὸ παύσασθαι Πυθοῖ, ἐλεγχετο τῶνδε ἵσται. Eur. Phæn. 1231. Τὰ παῖδε τὰ σὺ μέλλετον, τολμήματα Αἰσχίστα, Eurip. Hec.

χωρὶς μονομαχεῖν παντὸς στρατοῦ, where the plural is put for the singular. (See the note on 265.) Thus also in Latin, e. g. Cic. de Orat. ii. 19, 79. Or. 16, 52." Matth. Gr. Gr. § 432.

1152. Œdipus in like manner puts out his eyes with the clasp that fastened the girdle: Phæn. 60. χρυσήλατοις πόρπαισιν αἰμάξας κόρας.

1157. "Some Mss. ταρασσων. Others dividedly τ' ἀρασσων." Porson.

1160. εἴρηκα, λέγω, εἶπον, have the same construction as ποιῶ, ὀρώ, ἔρδω, viz. an accus. of the person, or object, and the adv. εὖ or κακῶς: 253. ὁρᾷ δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', ὅσον δεινῶ. Od. A. 302. Ἀλκιμοι ἔσσι', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ. See below 1173.

1161. "Λέγων ἔστι τις ἢ μέλλει Ald. and almost all Mss.: τις ἔστιν N

ἅπαντα ταῦτα συντεμῶν ἐγὼ φράσω·
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει

Brunck from the *membranæ*: *τις* is omitted in the Ms. of the Royal Society. I consider that as a better reading, which Stobæus affords, p. 308. ed. Grot., and which I have given. But it is difficult to settle the reading so as to please all. For you may elicit from Mss. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, *ἡ νῦν λέγων ἐστίν τις, ἡ μέλλει λέγειν*, may be defended on the ground that *πάλιν* is an interpolation of Stobæus, who found a senarius with one foot deficient, *ἡ νῦν λέγει τις ἡ μέλλει λέγειν*. Although I cannot dispute the possibility of this, yet I doubt its probability; and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: *Εἰ γὰρ ἐπίδοιμι τοῦτο καὶ ψυχὴν πάλιν λάβοιμ' ἐγώ*. Aristoph. Plut. 268. *Ὁ χρυσὸν ἀγγείλας ἐπὼν πῶς φῆς; πάλιν φράσον μοι*: Aldus and some Mss. had omitted *πάλιν*: but others, with the two editions of Junta, and Suidas v. *Σωρὸς*, rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into *πάλαι* and *πάνυ*, Brunck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. *Φίλοι, πάλαι μὲν τήκομαι διὰ τῆς ὀπῆς ὕμῶν ὑπακούων, ἀλλὰ γὰρ οὐχ οἶός τ' ἰδεῖν. Τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ Βούλομαι γε πάλιν μεθ' ὑμῶν ἐλθὼν ἐπὶ τοὺς καδίσκους κακὸν τι ποιῆσαι*. The two former are senarii, the other three Glyconics and a Pherecratean. I have erased *εἰμι* after *οἶός τε*, which there is no difficulty in understanding, as in Eq. 342. *Ὅτι ἡ λέγειν οἶός τε κἀγώ*, and which has crept similarly into Phoen. 983. after *ἔτοιμος*. Next *ἰδεῖν* for *ᾔδειν* is

a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of Ms. from v. 1517. of the same play. The Ravenna Ms. adds the particle *τ*. Lastly, the words *τί ποῶμαι*, before *Τηροῦμαι δ'*, I have removed, as manifestly spurious and originating in *τι ποῶμαι* which is adjoining to them. Two passages from the epitome of Athenæus ii. p. 58. D. are cited by Eustathius on Odys. A. p. 1406, 58=41, 40. *Τρέγοντας μολόχης ῥίζαν καὶ πᾶμα, πρότερος ἔγωγε μολόχης*. Thus correctly in the Roman ed.; for the Basil. has erroneously *πρότερος*. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, *καὶ Ἐπίχαρμος*. But Eustathius had just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that *λι* and *λυ* are so written in Mss., that they may very easily be taken for *μ*. The transcriber of Eustathius had written *πάλι*, which denotes *πάλιν*. For a line drawn over a vowel denotes *ν*, over a consonant *α*. Therefore if another transcriber through mistake wrote *μ* instead of *λι*, the consequence would be that he would farther err in writing *πᾶμα*. Schol. on Hec. 570. *μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους· οὐδὲ γὰρ σε δὲ κρύπτειν μ' ἔτι καὶ ἄλλος· μήτοι μὲ κρύψῃς τοῦθ' ὕπερ μέλλω παθεῖν*. Markland on Suppl. 296. in correcting *Αἰσχύλος* for *ἄλλος*, has been anticipated, King having already edited *καὶ Αἰσχύλος. ΠΑΛ*. But what is the meaning of *ΠΑΛ*? None certainly, if not *πάλιν*, the last letters of which, denoted by a mark of abbreviation, *πάλᾶ*, escaped the eyes of King. For a Cambridge Ms. has the same scholion, and plainly reads *πάλιν*. In the fragment of Sophocles, which, whether it exists in the remaining plays or not, I cannot say, the same Ms. has properly *αἰδέειν*.

τοιόνδ'· ὁ δ' αἰὲς ξυντυχὼν ἐπίσταται.

ο. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς · 1165

is found in the Electra 957. Br. 2. Erf.] Aristophanes Eq. 665. "Ἰν' ὁ κήρυξ ὅτε Λακεδαιμόνος λέγει, Πυθισθ' ἀφίκεται γὰρ περὶ σπονδῶν λέγει." This word λέγων with reason pleased Brunck, and is on another point objectionable; for it ought to be either λέξων or ἐρῶν. And yet in this would be correct, as instances will show. Aristophanes Av. 11. "Ἢξουσι πρέσβεις δεῦρο περὶ διαλλαγῶν 1576. 'Αλλ', ὦ γὰρ, ῥήθηθα περὶ διαλλαγῶν Πρέσβεις 1586. Προσβέοντες ἐνθαδ' ἤκομεν Παρὰ τῶν ἄλλων, περὶ πολέμου καταλλαγῆς 1591. ἄλλων περὶ πάντων αὐτοκράτορες ἤκουσαν. Pac. 215. Κέλευσεν οἱ Λάκωνες ἡγεῖς πέρι. Lysistr. 962. Καρὺ ἐγὼν, κυρσάνιε, ναὶ τῷ σιῶ, Ἐμολον ἀπὸ ἄρτας γὰρ περὶ διαλλαγῶν · 1008. Ἄλ' ὡς τάχιστα φράζε περὶ διαλλαγῶν τοκράτορας πρέσβεις ἀποπέμπειν ἐνθάδε. Thus these places are to be read without the article. Add v. 1103. of the same play, Ἐπὶ τί πάρεστε δεῦρο; περὶ διαλλαγῶν Πρέσβεις. What then shall we do with the line from the quites? One Ms. of Brunck's has in the former verse, λέγει πάλιν, another γαίαν πάλιν. Strike out therefore λέγων, as originating in λέγει or λέξων, and substitute, "Ἰν' αὐτὸς ὁ κήρυξ ὅτε Λακεδαιμόνος λέγει, Πυθισθ' ἀφίκεται γὰρ περὶ σπονδῶν πάλιν. In v. 971. αὐ πάλιν is omitted in Suidas v. Συμφῆσαι, edd. Med. Ald.

Let us grant therefore that πάλιν must be retained, a second question arises, ought we to read entirely with Stobaeus, as I have edited, or mixing the readings of Mss. and of Stobaeus, to form a new one, ἢ νῦν λέγων ἔστ', πάλιν μέλλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun τις is uselessly redundant, next, that it is wanting in the Mss., and changes its position in another, which circumstances render it probable that it is an insertion; lastly,

that the periphrasis λέγων ἔστιν is more elegant than λέγει σιμ, ly. But on the first point we may remark, that transcribers very often omit those words, which they think may be left out without detriment to the sense; and since τις is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αἰὼν omit τις. But who would on that account venture to question the received reading, which Stobaeus also cv. p. 439. (562, 43.) retains? In the same play 943. ἔστ' εἴ τις δύο ἢ καὶ πλεονί τις ἡμέραν λογιζέται, Μόταός ἐστιν· οὐ γὰρ ἔστ' ἢ γ' αἰῶν, Πρὶν εὖ παθεῖ τις τὴν παρούσαν ἡμέραν. This piece is quoted by Eustathius on Il. K. p. 801, 1—719. 12. on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cviii. p. 455. ed. Grot. 570, 4. Gesu.) repeats τις six times in the space of three lines. Eur. Orest. 1217. φύλασσε δ'. ἦν τις, πρὶν τελευτηθῇ φόβος, ἢ ξύμμαχος τις, ἢ κασίγνητος πατρὸς ἔλθων ἐν οἴκον φθῇ. Sometimes, I own, transcribers have added this pronoun without reason, as in Aristophanes Vesp. 11. Κάμοι γὰρ ἄρτίως (τις) ἐπεστρατεύσατο· in Machon, Athen. xiii. p. 581. 11. Ἐν σκυτομίσφ' (τινὶ) μετὰ τινῶν καθήμενος. But much oftener have they either rejected or corrupted it. The conjecture of Kuster on Aristoph. Theam. 618. is in the Ravenna Ms., ἀνασχυντός τις εἰ. In the same fragment of Machon a little before must be read, Χαλκοτύπος τις σφόδρ' ἀφύης for χ. σφόδρ' εὐφύης. An unknown poet in the Schol. on Il. Γ. 415. Ὁ θεὸς ἐπὶ σμικροῖσιν οὐ θερμαίνεται, Ἄλλ' ὡς λέβητος τοῦ μέζονος δεῖται πυρός· τοῦ, which is very weak, is due to Valckenaer on Hipp. 120. Townley's Ms. has correctly, Ἄλλ' ὡς λέβητος τις. The same pronoun must be restored to two pas-

τὸ θῆλυ συνθεῖς ὧδε πᾶν μέμψῃ γένος.
πολλαὶ γὰρ ἡμῶν, αἱ μὲν εἴς' ἐπίφθονοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη. Thus commonly. Aldus, and, I believe, most of the Mss. οὐκ ἔσθ' ὅπως οὐ θεῶν του μ. Read, οὐκ ἔσθ' ὥς οὐ θεῶν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς. The other passage occurs in Philoct. 203. Φωτὸς ξέντροφος, ὥς τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ὥς. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambes (—υ—) and a catalectic syllable, such as Aj. 628. 640. Philoct. 710. Πλὴν ἐξ ὠκυβόλων εἶποτε τόξων, 722. Ὅς νῦν ποντοπόρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are Œd. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villosion's Anecdota Græca, T. i. p. 295. copying Cornutus *de Musis*, found already corrupted. But by the assistance of Mss. they may very easily be in part corrected; Αἴτε τι ζητεῖ σοφὸν τις, νυκτὸς ἐνθυμητόν, Καὶ, Πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philémon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τὰναγκαῖα νῦν, Ἀῦριον ἐπλούτησ', ὥστε χιτέρους τρέφειν. Θησαυρὸν εὐρὼν σήμερον, τῆς αὔριον Ἀπαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αὔριον? In the same page (cviii. p. 453.) a verse is read much less sound, Ἀπόλωλεν, ἐν ἑαυτῷ ἐὰν τοῦτο σκοπῇ, which Bentley in vain attempted to correct.

Read, Ἀπόλωλεν, ἐν ἑαυτῷ τοῦτο σκοπῇ.

Neither is the change of position a good reason for supposing the line to be spurious. A fragment of the second Thesmophoriazussa of Phanes is extant in Athen. iii. E. Ἰχθὺς τις ἐώνηται, ἡ σηπιδίω πλατειῶν καρίδων, ἡ πουλύτο first line of which is thus cited p. 324. B. Ἰχθὺς ἐώνηται τις in that instance spurious, be changes its position? In the Brunck badly introduces the ἰχθὺς, in the second with a success interpolates τις before For καρίδας, although it so shortens the second syllable lengthens the first. Aristoph. Acharn. 568. Εἴν' ἔστι τις τις ἡ στρατηγὸς, ἡ τειχομάχος ἀθησάτω τις ἀνύσας. Thus for tions. But the Mss. of Brunck Invernizius, εἴτε τις ἔστι. Either for we must expunge the first because its position is doubtful in the second, because it is badly in By no means. Again, Aristoph. Thesm. 543. εἰ μὲν οὖν τις ἔστι μή, αὐταὶ ἡμεῖς γε καὶ τὰ ἐτέφραν ποθεῖν λαβοῦσαι. This is cited by the Venetian Scholiast Il. A. 137. as an example of τὸ ἀνανταπόδοτον, in this order: in which Townley's Ms. corrected. Yet whoever should dispute the common reading on that account have a strong propensity towards variation. Aristophanes Av. 132 γὰρ βραδὺς τις ἐστὶν ὥσπερ δν ought to be an anapestic line sponding to 1316. For the line —1334. should be divided into and Antistrophe, and the second be read thus, Καλοῖ τις ἀνθρώπῳ particle being rejected; in the the Antistrophe πτερύγων should be substituted, in the second αὐτὸ γ be erased, and in the conclusion

αὶ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.
 Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἐχρῆν ποτὲ

1323, 1324. should be repeated. I lack a *membrana* and the Ravenna omit both *ἀν* and *αὐ*. If you are to retain *καλεῖ* with the latter editors, instead of *δ'* *ἀν* you must at least in the first line. But how is *δ'* to become anapestic? By the position of these same words: in the examples added above had no effect upon the metre, but its distance is injurious to it. We read therefore, Πάνυ γὰρ βραδύς τις, ὥσπερ δυοῖς.

At last, some perhaps may think *ἐστ' ἄν* more elegant than *λέγει*. Elegance consists principally in brevity, and in proportion as this is attained, is the pleasure a sentence affords to the mind and the ear. But this variation does not appear to me to possess any degree of elegance so refined and peculiar, as a copyist of a little more learning than usual might not substitute it for anything else. By this parallel example I may illustrate that point which I wished to notice in the note on

A participle joined to a verb without a conjunction, is more elegant than two verbs united by a conjunction. I think, have I said with Brunck, v. 548. κρύπτουσα κρύπτειν τε. rightly also has been given from a Ms. in Aristoph. 1414. τύπτοντα for τυπτεῖν τε: see in Æsch. Pers. 1059. must be

Καὶ στέρν' ἀράσσω ἐπ' βόα τὸ βίον. Aristoph. Pac. 403. Ἡ γὰρ γῆ, χῶ πανούργος Ἥλιος, Τμῶν βυλεύουσι πολὺν ἤδη χρόνον, τοῖς βαροῖσι προδίδουσι τὴν Ἑλλάδα. If there is no reason why the place should remain ἀσίδετος, you may conjecture either τοῖς βαρβάροις or προδίδουσι, to be governed by βυλεύουσι, a construction of which Sophocles himself affords an instance, Plat. 1112. οὐκ εἰς ἀπὸ τοῦ ἡ. Stephens Ib. G. L. T. p. 770. and Hemsterhusius on Lucian Deor. l. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, ἐπιβουλεύοντε. And yet it is shown was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σοὶ δὲ βιγῶντι προφυλάττειν, and Ilac. 628. ἦν ἐγὼ φύτευσας ἐξεθρεψάμην the first of these errors Mss. remove, the other is corrected by Dawes. Σοὶ δὲ βιγῶν καὶ προφυλάττειν. ἦν ἐγὼ φύτευσας καὶ ἐξεθρεψάμην. I have myself edited in Hec. 662. κοῦκετ' εἰ βλέπουσα φῶς, where Lib. P. has κοῦκετι βλέπεις φῶς. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms., or otherwise, if φῶς had once been changed to φως, it was as easy for the common reading to originate from κοῦκετι βλέπεις φως, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attics, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δώσω Hec. 577. and similar expressions, where εἰ is *itis*, *not* *es*, and also κτεῖνος γένη, προδοῦς γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38. for ξυμβαῖν the Scholast affords a various reading ξυμβαῖν γ. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plat. 738. one of Brunck's Mss. has written ἀνεστηκῶς ἦν. The Scholast on Plato p. 74. first cites the Homeric phrase ἡ ἐκὼν μεθίει, and then a like paraphrastically, καὶ ἔστιν ὁ τοιοῦτος ἐκὼν μεθίειν, καὶ μὴ προσεχὼν τὸν νοῦν. Larchus in Philostratus l. 1. c. 17. says τοῦ Πυγμαλίου σκεῖν μὲν ὑπογεῖον, κεῖσθαι δὲ ὑπὲρ τὸν Γαλήνην, ζῶντας τρόπον, ὅς πᾶσιν εἴρηται. His passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαλίων,

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον. 1170
 ἀλλ' εἴτε χρῆστ' ἔδρασε, χρῆστ' ἔδει λέγειν

ὡς ἄρα εἰεν οἰκούντες μὲν ὑπόγειαι,
 διατρίβοντες δὲ ὑπὸ τὸν Γάγγην ποτα-
 μὸν ζῶντες. (Where ὑπὲρ, it seems,
 must be read instead of ὑπὸ, and after
 ζῶντες must be added, τρόπον, ὡς
 πᾶσιν εἴρηται.) Yet who will consider
 that Eusebius has restored an Atticism
 which had been lost through Philostratus?
 Hence I think that in the verse
 before us first πάλιν escaped, then, that
 some one, to make up the metre,
 lengthened λέγει into λέγων ἐστί.
 Something similar is the circumstance,
 that in Orest. 1542. the transcriber of
 the Harleian Ms. having mistaken εἰ for
 εἴ changed δοκεῖς into δοκῶν. If now
 any person should accuse me of having
 written a long and tedious note, I
 plead guilty to the charge. But I am
 desirous to show by one example how
 much my readers are indebted to me,
 not for what I have said, but for what
 I have suppressed.

In confirmation of this, only con-
 sider, how many words I could have
 expended, if the passage of Aristophanes
 above cited, Pac. 627. 'Εν δίκη
 μὲν οὖν, ἐπεὶ τοι τὴν κορώνεων γε μου
 'Εξέκοψαν, ἦν ἐγὼ 'φύτευσα κάζεθρε-
 ψάμην. Νῆ Δ', ὦ μέλε', ἐνδίκως δῆτ' ἄ-
 γ' ἐπεὶ κάμου τὸν λίθον 'Εμβαλόντες
 ἐξμέδιμον κυψέλην ἀπώλεσαν: if this
 passage, I repeat, I had quoted at
 length, and had heaped together all
 that might be said, indifferent whe-
 ther to the purpose or not.

The troublesome word τὸν affecting
 equally the sense and the metre,
 Brunck's Ms. and the Ravenna
 rightly omit; the second Juntine edi-
 tion had long ago omitted it. But
 Brunck has erred far from the truth in
 settling the verse. Read, transposing
 only the particle, Νῆ Δ', ὦ μέλ', ἐν-
 δίκως γε δῆτ' ἐπεὶ κάμου λίθον. But
 one thing still remains. For if the
 article τὸν affects the sense, so does
 the article τὴν above, as would also
 the addition of it below before ἐξμέ-
 διμον κυψέλην. Read therefore, ἐπεὶ
 τοι καὶ κορώνεων γε μου. See what I

have said on Med. 675. and add
 example from the Venetian Schol. N. 513. ἐπεὶ καὶ τοῦ Οἰνομάου ἐπὶ τὸ
 τὸ δόρυ καὶ τοῦ 'Οθρυονίως. But there is
 also Townley's Ms. has ἐπεὶ τοῦ Οἰ-
 οῖ. I might now expatiate long
 on μέλε as being always a disyllable,
 never a trisyllable in the Attici; a
 dactyl never being admitted among
 the Comic writers into trocheia, ex-
 cept in the case of proper names; but
 on the words ἐκμέδιμον, ἐξμέδιμον
 ἐξαμέδιμον. But, reader, I will spare
 you and your time." Porson.

1162. "συντιθεῖς Stobæus, lib. P. is
 incorrectly from 1166. where συντιθεῖς
 is found in M." Porson.

1164. "ἀεὶ Stobæus. Pierson
 Mæris p. 231. has rightly determined
 that the penultima of this word is com-
 mon. But lest any scurra or quæ-
 phanta should exult over the manuscript
 Pierson, in assigning a penultima to a
 disyllable word, I will transcribe two
 passages from Latin Grammarian. Macrobius
 Valerius Probus i. p. 1412, 21. *Prima
 vero prima verbi syllaba in penultima
 loco fuerit, pro natura sui longe pro-
 nitur, UTINAM CLAMEM, UTINAM DO-
 NEM.* 1414, 15. *Persona prima pro-
 penultima syllabam in aliquibus com-
 longam recipit, ut, DUCOR, CLAMOR,
 si tamen prima verbi syllaba fuerit.*
 Priscian vi. p. 716, 21. *Ideo assumit
 r, (mus) quia non poterat u vocalis pro-
 penultima produci, vocali altera con-
 quente.*" Porson.

ὁ δ' ἀεὶ ξυντυχὼν, whoever happens
 to associate with them, every one who
 associates with them. When ἀεὶ has
 this force it generally is situated be-
 tween the article and a participle, per-
 haps always in prose writers. Herodotus
 vi. 58. φάμενοι τὸν ὑστατον ἀεὶ ἐπὶ τοῦ
 νόμον βασιλῆων, τοῦτον δὲ γένεσθαι
 ἄριστον. Thuc. ii. 11. ἀπὸ θαλάσσης
 τῶν ἀεὶ προεστῶτων. The Poets do
 not confine themselves to this order:
 Æsch. Prom. 973. θῶπτε τὸν κρατοῦντ'
 ἀεὶ, unumquemque regnantem, whoever
 happens to be in power. Eur. Hipp.

ἂν αὖ πονηρὰ, τοὺς λόγους εἶναι σαθεροὺς,
καὶ μὴ δύνασθαι τὰδικ' εὖ λέγειν ποτέ.

Εἰ τὴν παροῦσαν καθανεῖν πείσεις
παῖχ' ὑπὲρ σου, for τὴν αἰ παροῦ-
see Monk's note. Cicero has imi-
tias Grecois, in Verr. 5, 12.
Sicilia semper pratorum.

τοῖς σπαντοῦ κακοῖς, in con-
of; see this use of the dat. in
149. It does not depend on
as Musgr. interprets. Comp.
notes, fr. 3. "Ὅστις δὲ πάσας
ἐκ ψέγει λόγῳ Γυναῖκας ἐξῆς,
ἐστι, καὶ σοφός. Παλλῶν γὰρ
τὴν μὲν εὐρήσεις κακὴν, τὴν δ',
αὐτὴν, λῆμ' ἔχουσαν εὐγενέα.

1. μέμφαι Stobæus in Grotius's
better μέμψω in the text, at
the first of Gesner, which I

But nearly half the Mss.
ἐμψω, which is altogether into-

It is right to say μὴ μέμψω,
ἐμψω, but not right to say μὴ

A slight error in Aristoph.
33. Τμεῖς δὲ μὴ σπένδθηθε, for

θε, and in Eur. Iph. A. 1152.
μὴ λέγων, for μὴ κάμψω, has

all editors. With respect to
it is not decidedly a solecism,

such rare occurrence, that
varians have noticed few similar

es, and those as very remarka-
Μὴ ψεύσων Tricemorph. 877. is

by Herodian p. 479. ed. Piers.
v. ψεύσων, Schol. Venet. II.

(where μὴ ἐνθεο) Schol. Hec.
and from thence Gregorius p. 7.

μύσον from Thucydides, an ob-
scurer writer, is cited by Photius

idas; from the Pelus of So-
by the St. Germain grammarian

and Brunck. Observe how
error begets another. Pierson

aris p. 344. "Μὴ ψεύσων, at
apud Aristophanem et So-

sunt plurima." The same
be repeats on Herodian. And

instance only is found of
struction in Aristophanes, and

so in Sophocles. For the one
Koen has produced from Ari-

Lysistr. 1033. amounts to no-
There Brunck has properly

edited from two Mss. μὴ φιλήσῃς.
Another has οὐ φιλήσῃς. Would you
know, whence φιλήσῃς originated? In
the first Junte edition 1515, the for-
mer Basil, the Venetian of Zanetti,
and others, is edited μὴ φιλήσῃς *tolle-*
dem literis, and this same reading
Sigismundus Gelenius intended to keep
in the second Basil edition. But the
printer in expressing the final syllable
by an abbreviation of this kind (ς),
which ought to represent ης, made use
of a character so badly made, that
unless looked at attentively, it may
easily be taken for an accent turned the
wrong way. But since a mark of the
latter kind denotes ου, Amalrus Portus,
a man of all others incompetent to the
task that he undertook, corrected φι-
λήσῃς. Had he however looked at the
word a little more carefully, and seen
an accent placed on the penultima, he
might have restored φιλήσῃ to the true
reading." Porson.

1167. "I have restored, however
corrupt it may be, the reading of Aldus,
of all the Mss. and of Stobæus ix. p.
289. ed. Grot. Musgrave has edited
οὐδὲν εἰς', who is followed by Brunck
Beck αἱ μὲν οὐκ. Perhaps this verse
is sound, and we ought to read in the
next, with Reiske, τῶν καλῶν. I leave
to the reader his free choice of all
these. ["Choose none of them: the
common reading is best: the sense is:
alios invidia premuntur, cum sint in-
nocentissimos. Eur. Med. 305. will il-
lustrate this place." Schæf.] The ob-
jection of Hermann to Reiske's emen-
dation is not without weight, that καλὴ
can hardly be applied to a woman,
unless in reference to her personal
charms. [Hermann reads αἱ δ' οὐκ ἐς
ἀριθμὸν τῶν κακῶν πεφύκαμεν.] There-
fore I now rather prefer to read, adopt-
ing in part the conjecture of Musgrave,
πολλὰ γὰρ αἱ μὲν οὐδὲν εἰς' ἐπιφθονοί.
Transcribers often reject and often add
pronouns without cause. Brunck has
well restored ἡμᾶς, which had been left
out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἶσ' οἱ τάδ' ἡκριβωκότες,
 ἀλλ' οὐ δύναιντ' ἂν διὰ τέλους εἶναι σοφοί, 1
 κακῶς δ' ἀπώλονται· οὐ τις ἐξήλυξέ πω.
 καί μοι τὸ μὲν σὸν ᾧδε φροιμίῳις ἔχει·
 πρὸς τόνδε δ' εἶμι, καὶ λόγοις ἀμείψομαι.
 ὅς φης, 'Αχαιῶν πόνον ἀπαλλάσσαν διπλοῦν,

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) 'Ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ', δὲτιν' ἂν Γνωμεν, for 'Αεὶ ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phœn. 1422. Neither is ἡμᾶς for ἄλλως above 487. in my opinion, to be despised." Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbos τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δῶ σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. Virg. Æn. xii. 161. Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλὰ, αἱ μὲν, αἱ δὲ being used for πολλὰ μὲν, πολλὰ δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermann remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδ' εἰς ἀριθμὸν τῶν ἐμῶν ἤκει λόγων.

1171. "χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δειν' ἄττα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σήθω, *cribro*, *ad cribrum modum rimosus*, as σαπρὸς from σήπω. Schneider refers it to σῆς, σήτης, *a moth*. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακρούοντα, εἴτε ὕγιες,

εἴτε σαθρὸν φθέγγεται.

1174. *There are indeed sophists have laid down accurate rules / attainment of this purpose.*

1175. "δύνανται Ald. and most δύναιντ' ἂν a Leyden Mss. on the authority of Valck. Hippol. 294. in a verse of Euripolis in Harpoc. v. Μείον, where Mss. give ὥσπερ μειαγωγὸς ἐστιῶν, J. Gr. has happily corrected, Δύνανται Porson.

1176. "ἀπώλονται κοῦτις Ald. most Mss. One (K.) but of recent date, ἀπώλονται οὔτις, which and after him, Musgrave and I have edited. Yet Brunck ἀλονται, because forsooth he: the absurd canon respecting the omission of the augment. Not in manner of speaking more abrupt above 653. 654." Porson. The Iliad cites Hesiod (Ἔργ. i. 215. δ' ὑπὲρ ὕβριος ἴσχει Ἐς τέλος θούσα.

1177. Paraphr. Καὶ τὸ μὲν πη ἦτοι ὁ πρὸς σὲ λόγος, οὕτως μὲν κεῖται ἐν προοιμίῳις.

1179. "Ald. πῶς φης, and then generally. But Brunck's Ms. as Ms. Reg. Soc. as a various reading φης, which I have received. A change in speaking occurs in Soph. Col. 1354. (ὅς γ', ὦ κάκιστε, σὺ καὶ θρόνους ἔχων.)" Porson. "signifying *to deliver* take a general thing. Herod. v. 62. τυράννων ἐρώθησαν αἱ Ἀθηναίαι. Eur. Hipp. σὲ τοῦδ' ἐλευθερῶ φόνου, I cleave Od. E. 397. ἀσπάσιον δ' ἄρα θεοὶ κακότητος ἔλυσαν. Hesiod 528. (Ἡρακλῆς Προμηθεῖα) ἐδυσφροσυνάων. Eur. Phœn. 1028. τήνδ' ἀπαλλάξω χθόνα: and p

- Αγαμέμνονός θ' ἕκατι, παῖδ' ἐμὸν κτανεῖν. 1180
 ἀλλ', ὦ κάκιστε, πρῶτον, οὔ ποτ' ἂν φίλον
 τὸ βάρβαρον γένοιτ' ἂν Ἑλλησιν γένος,
 οὔτ' ἂν δύναίτο. τίνα δὲ καὶ σπυῖδων χάριν
 πρόθυμος ἦσθα; πότερα κηδεύσων τινὰ,
 ἢ ξυγγενῆς ὦν, ἢ τίν' αἰτίαν ἔχων; 1185
 ἢ σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;
 ὁ χρυσὸς, εἰ βούλοιο τάληθ' ἰλέγειν,
 ἔκτεινε τὸν ἐμὸν παῖδα, καὶ κέρδη τὰ σά.
 ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' ἡτύχει 1190
 Τροία, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν,
 ἔζη τε Πρίαμος, Ἐκτορὸς τ' ἦνθει δόρυ,
 τί δ' οὐ τότε, εἴπερ τῶδ' ἐβουλήθη χάριν
 θέσθαι, τρέφων τὸν παῖδα, κὰν δόμοις ἔχων,
 ἔκτεινας, ἢ ζῶντ' ἦλθες Ἀργείοις ἄγων; 1195
 ἀλλ' ἡνίχ' ἡμεῖς οὐκέτ' ἤμεν ἐν φάει,
 καπνῷ δ' ἐσήμαιν' ἄστυ πολεμίων ὕπο,

with transposition, Hec. 1187
 1179) ὅς φησ' Ἀχαιῶν πόνον ἀπαλ-
 λασσων διπλοῦν—παῖδ' ἐμὸν κτανεῖν,
 ἀπαλλάσσων Ἀχαιοὺς πόνου δι-
 πλ. Matth. Gr. Gr. § 331. Cf. Hec.

1180. ἕκατι. The Attics use the fol-
 lowing Doric forms. Ἀθάνα, δαρὺς,
 κυναγὸς, ποδαγὸς, λοχαγὸς, ξε-
 σ, ἀπαδὸς, ἄραρε: see Porson Gr.
 1323.

1187. "πείθω is found with two
 as. Herod. i. 163. ὡς τοῦτο οὐκ
 θε τοὺς Φωκαίτας. Xen. Hier. i. 16.
 ὁ γ' οὐκ ἂν ἔτι πείσαις ἀνθρώπων
 να, ὡς κ. τ. λ. Hence πείθεσθαι τι.
 od. vii. 81. Οἱ πλεῖονες τῶν στρα-
 τῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα.
 c. ii. 21. διὰ δὲ (vulg. δὲ) καὶ ἡ
 αὐτῇ (Πλειστοδανάκτι) ἐγένετο ἐκ
 ρατης, δόξαντι χρήμασι πεισθῆναι
 ἀναχώρησιν." Matth. Gr. Gr. §

1190, "Aldus who in v. 19, above
 had edited ἡτύχει, here and below
 1210 has εὐτύχει." Porson.

1193. χάριν θέσθαι, to confer a fa-
 vor: El. 61. ἐξεβαλέ μ' οἴκων, χάριτα
 τιθεμένη πόσει. In 887. we have the
 plural δοῦναι χάριν.

1196. οὐκέτ' ἤμεν ἐν φάει, Paraphr.
 οὐκέτι ὑπῆρχομεν ἐν εὐτυχίᾳ ἐν τῷ
 ζῆν. another gloss has οὐκέτ' ἐξῶμεν,
 which is more correct: Hecuba alludes
 to Priam and the rest of her family.
 εἶναι ἐν φάει is opposed to εἶναι ἐν
 Αἴδου. Thus above 166. οὐκέτι μοι
 βίος ἀγαστὸς ἐν φάει. Eur. Phœn.
 1296. ἦν μὲν φθάσω Παῖδας πρὸ λόγ-
 χης, δὴ μὲν ἐν φάει βίος θανούσι δ'
 αὐτοῖς ξυνθανοῦσα κείσονται, where βίος
 ἐν φάει and ξυνθανοῦσα are opposed.

1197. "Thus Ald. Others have first
 καπνὸς, then ἐσήμαιν', or ἐσήμην." Por-
 son. The better reading seems to be
 ἐσήμηνε, as in Heracl. 230. Ἐκεῖ δ'

ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν ;
 πρὸς τοῖσδε νῦν ἄκουσον, ὥς φανεῖ κακός·
 χρῆν σ', εἴπερ ἦσθα τοῖς Ἀχαιοῖσιν φίλος, 120
 τὸν χρυσόν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
 πολὺν πατρώας γῆς ἀπεξενωμένοις·
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
 τολμᾷς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις. 12
 καὶ μὴν τρέφων μὲν, ὥς σε παῖδ' ἐχρῆν τρέφειν,

ἐσήμεν' ὄρθιον Τυρσηνικῇ Σάλπιγγι, which will illustrate the construction of our line: ἐσήμενε is impersonal: when a clear signal was given with the Tyrrhene trumpet: καπνῶ answers to σάλπιγγι: ἐσήμενε δὲ καπνῶ ἔστυ ὑπὸ πολεμίων (εἶναι). This use of σημαίνω is frequent in Xenophon: e.g. Anab. iii. 4, 3. Ἐσήμενε τοῖς Ἕλλησι τῇ σάλπιγγι: sometimes τῇ σάλπιγγι is omitted: *ibid.* ii. 2, 2. ἐπειδὴν δὲ σημήνη τῷ κέρατι ὥς ἀναπαύεσθαι, cum signum datum fuerit: and again i. 2, 17. ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ δπλα ἐπῆσαν: unless, as Elmsley suspects, this ἐσάλπιγξε originates in a gloss upon ἐσήμενε; as may be the case with the addition τῇ σάλπιγγι in the passage first quoted.

1199. πρὸς τοῖσδε, besides this. "φανῆς G. N, which being admitted, ὥς would be for ἵνα." Porson.

1205. τολμᾷς, have the resolution. On the different senses of τολμάω, see Monk on Eur. Alc. 285. In general it corresponds to the Latin *sustineo*, Anglice *to endure*. Here it signifies *to prevail upon yourself*. Hom. Od. A. 172. οὐδὲ δὴν υἷδν Ἐτλη ἔσαντα ἰδεῖν, οὐδὲ προτιμυθήσασθαι. Monk compares the Latin *potuisti*. Virg. Æn. ix. 481. tune, illa senectæ Sera meæ requies, potuisti linquere solam, Crudelis? xi. 306. quos nulla fatigant Prælia, nec victi possunt absistere ferro.

ἔχων καρτερεῖς, you persist in keeping. "Verbs which express a continuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they express the circumstance in the participle. Herod. i. 32. Ὅς ἂν αὐτέων (τῶν θῶν) πλεῖστα ἔχων διατελέη, continue to have. Xen. Apol. S. 3. οὐδὲν ἂν διαγεγένημαι ποιῶν. Thuc. vii. 1. Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡπειρώμενοι ἀλλήλων. Thus also 326. ἡματα δ' αἱματόεντα διέτρεπον πολεμίζων. Eur. Or. 1678. ἡ δὲ σε μυρίοις Πόνοις διδοῦσα δεῦρ' ἔλυσσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν ποτὶς σ' Ms. Reg. Soc. which would be amiss, if others coincided. founded upon the reading of H. M. παῖδ' ὥς σ' ἐχρῆν. Thus the of the words would be more clearer would the particle be without force, since the Attics so frequently add γε after καὶ μὴν, οὐ μὴν, etc. but with something interposed. See my note on Phæn. 1638. Ar. Nub. 874. Καίτοι ταλάντου τοῦθεν Ἐπέρβολος. Thus almost as in Suidas v. Τάλαντον. But the Suidas v. Ἀναπειστηρίαν has The Ravenna Ms. after καίτι γε. Read therefore, τοῦτό γ' Ἐπέρβολος. This particle is very dropt, in no case oftener than οὗτος and ὅδε. Brunck has preferred τοῦτό γ' ἐπέτρεπον π. Plut. 1078. (1079.) In Nub. has rightly restored Οὗτοί γ' ἐστὶ δ'; but a little previously 189. faultily edited τοῦτ' ἔτι φροντί instead of τοῦτό γε φρ. At 1

ὥσας τε τὸν ἐμὸν, εἶχες ἂν καλὸν κλέος.~
 ~ τοῖς κακοῖς γὰρ ἀγαθοὶ σαφίστατοι
 φίλοι· τὰ χρηστὰ δ' αὖθ' ἕκαστ' ἔχει φίλους.
 ~ δ' ἐσπᾶνίζεις χρημάτων, ὃ δ' ἠτύχει, 1210
 Πησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὐμὸς μέγας·
 ~ δ' οὐτ' ἐκείνον ἄνδρ' ἔχεις σαυτῷ φίλον,
 Χρυσοῦ τ' ὄνησις οἴχεται, παῖδές τε σοί,
 αὐτὸς τε πρέσσεις ᾧδε. σοὶ δ' ἐγὼ λέγω,
 Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ. 1215
 οὐτ' εὐσεβῇ γὰρ, οὔτε πιστὸν οἷς ἐχρῆν,
 οἷχ' ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον·
 αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
 τοιοῦτον ὄντα· δεσπότης δ' οὐ λοιδορῶ.
 ~ Φεῦ, Φεῦ· βροτοῖσιν ὥς τὰ χρηστὰ πράγματα 1220
 χρηστῶν ἀφορμὰς ἐνδίδωσ' αἰεὶ λόγων.
 γαμ. ἀχθεῖνᾶ μὲν μοι, τὰλλότρεα κρίνειν κακά·
 ὅμως δ' ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,
 πρᾶγμ' ἐς χέρας λαβόντ' ἀπάσασθαι τόδε.

I should have substituted τοῦτό γ' ἐτι
 ἔτι, but the true reading is
 τοῦτο, which being corrupted at one
 into τοῦτό γε, at another into
 τοῦτο, has been the occasion of this
 version. In Soph. Aj. 969, the cor-
 ruption, τί δῆτα τοῦδέ γ' ἐγγέλφεν ἄν
 γε, will, I think, be obvious to
 every one. Porson.

1208. Cf. Orest. 418. ὄνομα γὰρ,
 γὰρ δ' οὐκ ἔχουσιν οἱ φίλοι, Οἱ μὲν πῶς
 ἐπὶ συμφορὰς ὄντες φίλοι. Ennius
 Ec. de Amic. 17. Amicus certus
 cernitur cernitur.

1209. Cf. Ovid Trist. i. 8, 5. Donce
 felix, multos numerabis amicos.
 Ps. xix. 4. wealth maketh many
 friends.

"El with the indic., and in
 conclusion on the optative, with ἂν,
 when the condition contains a de-
 terminately expressed case, and the

conclusion is accompanied by the ex-
 pression of a mere conjecture, or con-
 tains a consequence which is merely
 possible or probable." Matth. Gr. Gr.
 § 524. In this case εἰ is equivalent to
 suppone. Thus Demosth. Olynth. 1. Εἰ
 μὲν γὰρ ὑφ' ἡμῶν πεισθέντες ἀνείλοισιν
 τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ
 μέχρι του ταῦτ' ἂν ἐγνωκότες ἦσαν
 ἴσως. *ibid.* Εἰ γὰρ τὴν αὐτὴν παρειχύ-
 μεθ' ἡμεῖς καὶ ὑπὲρ ἡμῶν αὐτῶν προει-
 μίαν, ἢ ὑπὲρ τῆς Εἰβορέων σωτη-
 ρίας, εἶχετ' ἂν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. Œd. C.
 306, 954. has remarked that the in-
 terjection Φεῦ, Φεῦ, is not confined to
 sorrow; but is used to indicate also
 surprise, wonder, triumph, or admira-
 tion. Here it expresses surprise that
 Hecuba should have such powerful
 arguments in defence of an atrocious
 act.

ἔμοι δ', ἴν' εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν,
οὐτ' οὖν Ἀχαιῶν, ἄνδρ' ἀποκτεῖναι ξένον,
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς·
λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὦν.
τάχ' οὖν παρ' ὑμῖν ῥάδιον ξενοκτονεῖν·
ἡμῖν δέ γ' αἰσχρὸν τοῖσιν Ἑλλησιν τόδε.
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
οὐκ ἂν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Πο. οἴμοι, γυναικὸς, ὡς ἔοιχ', ἡσώμενος
δούλης, ὑφέξω τοῖς κακίοσιν δίκην.

Αγαμ. οὐκουν δικαίως, εἴπερ εἰργάσω κακὰ;

Πο. οἴμοι τέκνων τῶνδ', ὀμμάτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.'" Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ἴδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἴμαθεῖ habent

editiones omnes, infra v. 882. μὴ ἴσιασθαι plene scriptum exhibent nuntiandum puto, μὴ ἀμαθεῖ, μὴ ἴσθαι. Signum elisionis in his habere non debet. Nullam enim lem in initio vocis elidunt Attici E, eamque tantum in certis quibus vocibus. Μὴ ἀδικεῖν plene scriptum habet Aldus in Hec. 1231. μὴ Androm. 809. μὴ ἀδικεῖ Cycl. 21 ἀποδέχεται Hel. 838. μὴ ἀποδέσσει 1017. Tasia in codd. plerumque scripta exhiberi auctor est Vinnarius ad Hippol. 996."

1236. "Beck attributes this to Hecuba. Aldus οὐκοῦν. To Hecuba also it is given by the Scholia Homer, in Townley's Ms., if the reading is correct, Il. N. 154. ὁ εἰς σκεῖς, ἀντὶ τοῦ ἐπεὶ ὡς τὸ χρῆ δ' εἰ πέφυκας· καὶ ὁ Εὐριπίδης οὐκ οὐδ' εἰργασται τάδε——But εἰργασται be read; with respect to τάδε I decide. We may observe by the fact that χρῆ in Phoen. 84. is defended that this scholium." Porson. εἰ fo occurs in Med. 766. τί δῆτ' ἐξ λέξον, εἰ θέμις κλέειν. Cf. 784.

1238. "Ald. and edd. τί δ' Mss. give τί δ' ἐμὲ, or τί δέ με: με Brunck. Some editors add

- κ. ἀλγεῖς· τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;
 ρ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὦ πανοῦργε σύ.
 κ. οὐ γάρ με χαίρειν χρεῖ, σὲ τιμωρουμένην; 1240
 ρ. ἀλλ' οὐ τάχ', ἡνίκ' ἂν σε ποιντῖα νοτῖς—
 κ. μῶν ναυστολήσῃ γῆς ὄρους Ἑλληνίδος;
 ρ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.
 κ. πρὸς τοῦ βιαίων τυγχάνουσιν ἀλμάτων;
 ρ. αὐτὴ πρὸς ἰστὸν ναὸς ἀμβήσει ποδί. 1245
 κ. ὑποπτέροις νώτοισιν, ἢ ποίῳ τρόπῳ;
 ρ. κύων γενήσῃ πύρρ' ἔχουσα δέσγματα.
 κ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετὰστασιν;
 ρ. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.
 κ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὧν ἔχεις κακῶν; 1250
 ρ. οὐ γάρ ποτ' ἂν σύ μ' εἴλες ὦδε σὺν δόλῳ.
 κ. θανοῦσα δ' ἢ ζῶσ' ἐνθάδ' ἐκπλήσω βίον;

οὐ παιδός. Aristophanes in Julius Aulic vii. 13. εἰ μοι κράτιστόν ἐστιν τὸ Θησεῖον δράμειν. 'Εκεῖ δ' ἔως ἂν ἴσῃ εὐρωμεν, μένειν. Erase ἴστιν, & read with Brunck ἡμῶν for εἰ μοι. This play 386. over ἡμῶν the Ms. has ἀπὸ τοῦ ἐμῆ, and C. in the same place. You see therefore how easily they change places. On the contrary Sophr. Cl. G. 847. Triclinius, through ignorance of the metre, has put in εἰς ἡμῶν δέπον. 'Εμῆ, which old editions of the Tragedian have, as well as three editions of Suidas v. ἔχωνος, Portus and Kuster have read." Porson. "I would point the thus: τί δ'; ἡμῶν παιδός—; τί δέ; frequently put absolutely, when their interrogative follows. Orest. 9. τὰ μὲν δ' οὐχὶ τλήμονα;" Schæf. 1247. "The same prophecy had been given elsewhere by Euripides, who is noted by Plutarch de Is. et Osir. 79. E. 'Εκάτης ἀγαλμα φωσφόρου ἔσει. He is ridiculed by Aristophanes in Eustathius on Od. G. p. 7, 36=127. 17. καὶ κύων ἀκρίχο- 'Εκάτης ἀγαλμα φωσφόρου γενήσο- Eurip. Hec.

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xi. i. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cæpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynossema. Cic. Tusc. iii. Hecubam autem putant, propter animi acerbicatem quandam et rabie, fingi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satræ, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' ὁ δαίμων ὅδε· τὸ γὰρ βακχεύσιμον καὶ τὸ μαριώδες, μαρτυκὴν πολλὴν ἔχει. Cf. Orest. 357. ὁ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies. οὐκ ἔχρησε δηλονότι, οὐποτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γάρ: thus above 1240. χαίρω is to be understood.

1252. "Bion Ald. and Mss. which is evidently wrong: Brunck and Ammon

- Πο. θανοῦσα· τύμβω δ' ὄνομα σὺ κεκλήσεται—
 Εκ. μορφῆς ἐπιδόν ἢ τι τῆς ἐμῆς ἐρεῖς;
 Πο. κυνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ. 1255
 Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.
 Πο. καὶ σὴν γ' ἀνάγκη παῖδα Κασάνδραν θανεῖν.
 Εκ. ἀπέπτυσ' αὐτῷ ταῦτά σοι δίδωμι ἔχειν.
 Πο. κτενεῖ νιν ἢ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.
 Εκ. μήπω μανείη Τυνδαρεὶς τοσόνδε παῖς. 1260

have introduced *μόρον* into the text. But *μόρος* in the Tragedians generally signifies *death*. Musgrave's conjecture therefore seems better, *πτόμον*, which he supports by the same variation in Soph. Antig. 83." Porson. Schæfer considers the passage correct as it stands, and renders thus: *Finiamne vitam, quam homo vivit, sic, ut mortua cantis sim, an ut viva?*

1253. "σὺν Aldus. But σὺν three Mss. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Porson.

ὄνομα—κεκλ. Comp. Virg. Æn. vi. 693. *nomen dixere priores* Ortygium. Livy i. 1. *Ascanium parentes dixere nomen*.

1254. "ἢ τί Ald. [Cf. 909.] Reiske's conjecture is ingenious, ἢ τύχης ἐμῆς ἐρεῖς; In the following verse some Mss. have *τέκμαρ*." Porson. ἐπιδόν the Schol. explains by *ἐπώνυμον*. I find no passage that defends this interpretation, which would require the dat.; ἐπιδός in every place quoted in the new ed. of Stephens's Thesaurus is a substantive, synonymous with γόης, incantator, praeſtigiator. If we read the line according to Reiske's conjecture, μορφῆς ἐπιδόν ἢ τύχης ἐμῆς ἐρεῖς; we may construe thus: are you going to tell me of any one who can charm away my transformation? meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. Ἐρῶ is always future in the Tragedians. I mention this, because Musgrave translates *ἐρεῖς*, *dixis*.

1257. "γ' is omitted by some Mss. as also δ' 1248. badly. The addition of γ' here is right, as in 1261." Porson. See the note on 770.

1258. ἀπέπτυσα. Παρρίσι, καταφρονῶ τῶν σῶν μαυτευμάτων. This use of the word arose from the custom of spitting thrice to express detestation of the speaker and his sentiments: the aor. form is in use because the act is preceded. Theoc. vi. 39. ὥτ' μὴ βασκανθῶ δέ, τρίς εἰς ἐμὸν ἔπτυσσα κόλπον. Eur. Hipp. 610. TP. ὦ παῖ, τί δράσεις, ταῦς φιλοῦσι διεργάσει. IP. ἀπέπτυσ' οὐδὲς ἄδικος ἔστι μοι φίλος. Iph. A. 874. Πῶς; ἀπέπτυσ', ὦ γεραίε, μῦθον. Hel. 672. Ἀπέπτυσα μὲν λόγον. Observe that in the two latter passages the εἰς is superfluous. Compare Catull. 50, 14. *precis quo nostras, Oramus, cave, deſpectas, ocelle*. Ovid. Rem. Amor. 123. *Respuſit atque odio verba momentis labat*.

αὐτῷ ταῦτα—ἔχειν. Comp. Theoc. vi. 23. —αὐτὰρ ὁ μάντις ὁ Τηλεφῶς ἔχθρ' ἀγορεύων, Ἐχθρὰ φέροι ποσσὶ οἶκον, ὅπως τεκείσσι φιλάει.

1260. "Any one would be led to conjecture *μήποτε* for *μήπω*. But the Attics sometimes use *μήπω* in the same sense, as it were by the figure *λιτότης*. Sophocles Electr. 403. Οὐ δῆτα· μήπω νοῦ τοσόνδ' εἴην κενή, cited by Suidas v. *Κενόν*." Porson.

- Πο. καὐτόν γε τοῦτον, πέλεκυν ἐξάρας' ἄνω.
 Αγαμ. οὗτος σὺ, μαίνει, καὶ κακῶν ἐρᾷς τυχεῖν.
 Πο. κτεῖν', ὡς ἐν Ἀργεὶ φόνια λουτρά σ' ἀναμένει.
 Αγαμ. οὐχ' ἔλξειτ' αὐτόν, δμῶες, ἐκποδῶν βία;
 Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐρέξετε στόμα; 1265
 Πο. ἐγκλείετ'· εἴρηται γάρ. Αγαμ. οὐχ' ὅσον τάχος
 ἡσῶν ἐρήμων αὐτόν ἐμβαλεῖτέ ποι,
 ἐπεῖπερ οὕτω καὶ λίαν θρασυστομεῖ;
 Ἐκάβη, σὺ δ', ὦ τάλαινα, διπτύχους νεκροὺς
 στείχουσα θάπτε' δεσποτῶν δ' ὑμᾶς χρεῶν 1270
 σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοᾶς
 πρὸς οἶκον ἤδη τάσδε πομπίμους ὄρω.
 εὐ δ' ἐς πάτραν πλεύσαιμεν, εὐ δὲ τὰν δόμοις
 ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.
 Χο. ἴτε πρὸς λιμένας σκηναῖς τε, φίλαι, 1275
 τῶν δεσποσύνων πειρασόμεναι
 μόχθων. στερρὰ γὰρ ἀνάγκα.

1261. "καὐτόν σε M. N. R. as Brunck has edited from his manuscript. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καὐτόν δέ, which Beck has edited, is in many Mss.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1362. (that καὶ and δέ cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καὐτόν τε comes nearest to the true one, which is afforded by Aug. 3. καὐτόν γε." Porson.

1262. "τί for σὺ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. Ἀρχόμεσθ' ἄρ', οὐ κρα-

τοῦμεν. Ὅσια δρᾶν, τὰ δ' ἔκδικ' οὐ. Καθθανεῖν ἐρᾶν ἔοικας. Κτεῖνε, σύγγονον δὲ σὴν Οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἔμ', ὥς πρὸ δεσποτῶν τοῖσι γενεαῖσι δούλοις εὐκλείεσθαι θανεῖν." Porson.

1267. "τοι Ald. edd. Mss. του is edited by Ammon, Beck, and Brunck, on the authority of a few Mss. but the other I think better." Porson. See the note on 1048.

1269. Ἐκάβη, σὺ δ', κ. τ. λ. Porson on Orest. 613. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the participle δέ as Soph. Electr. 150. Νιδόβη, σὺ δ' ἔγωγε νέμω θάδν. See above 371.

1275. To avoid the sigmatismus, Schaefer proposes to read λιμένα.

QUESTIONS.

To what period does Porson refer the subscription of the iota?

State the principle of the orthography observed by him in *κάτι, κάν, κᾶν, κᾷτα*.

What is the quantity of *αἰ, ιατρὸς, ἰῶμαι, λίαν*?

What is objectionable in this line?

γύναι, τό τε λίαν καὶ φυλάσσεσθαι φθύνον.

How should the second person of the present and future passive indicative terminate in Attic Greek? What reason has Porson assigned?

What is the rule respecting the augment in Attic Greek? Notice the exceptions, if any.

Give the Attic perfect and plup. of *αἰώγω*; imperf. of *καθέζομαι, κάθημαι, καθεύδω*; and second aor. middle of *ἀνέχω*.

Give Horace's definition of an iambus.

Construct a scale of the feet admissible in iambic metre.

Point out the inaccuracies of the following lines:

τῆς εὐγενείας τοῦνομα τοῖσιν ἀξίσις. Hec. 381.

ἄκαιρος εὖναι' οὐδὲν ἔχθρας διαφέρει.

τηρεῖν μὲν ἐτέροις οἱ γέροντες δυνάμεθα.

χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον νεαγενῇ:

How is the last corrected by Porson?

What error affects the following verses?

καὶ μὴν φίλοις ἐλεεινὸς εἰσορᾶν ἐγώ.

ἤρεικον· αἱ δὲ κερωτνπούμεναι βία.

ἔκοψε κομμὸν Ἄρειον, εἴτε Κισσίας.

εἵπερ φιλόξενός ἐστιν Αἰγίσθων βία.

πάσης ἀπήμον' αἰζύος· δέχου δὲ σύ.

πρὸς ὃν νέφη δι' ὑδρηλὰ γίγνεται χιών.

ὅσπερ μέγιστον ἴαμα τῶν πολλῶν κακῶν.

οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενῆς ἀνὴρ.

κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βιον·

πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;

τὸν ἀντίπλαστον ἔχει νόμον κεκμηκῶτων.

State Porson's corrections of the above, and the arguments on which they rest.

What is the exception in favor of the admission of anapests in a senarius?

Does this line need correction, and why?

ἔλεξε δ' ὦ θηροκτόν' Ἀρτεμι παῖ Διός.

What are the principal cæsuras belonging to a senarius? Specify the kinds of each.

Define the *quasi-cæsura*.

What rule of iambic metre is violated by the following lines?

εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή.
φάσμι, οὐ γὰρ μὴδ' ὀρωμένον πίστις παρήν.
στρατοῖς περὰ κρυσταλλοπηγα διὰ πόρον.
ἢ κάρ' ἄρ' ἂν παρεσκόπειε χρησµῶν ἐμῶν.
καὶ τᾶλλα πόλλ' ἐπεικῦσαι δίκαιον ἦν.
πῶς δῆτα τοῦδ' ἐπεγγελέων ἂν κατά;
πολιὸς ἀνὴρ εὐδαιμόνων ἴσως πάρος.

Mention Porson's corrections.

Define the Pause, and state the rule.

Specify the exception.

Why does the following line require correction?

Φρονεῖς γὰρ ἤδη κάποσώσεις ἂν πατρός.

How may these instances be rendered conformable to the rule respecting the Pause?

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ ποιεῖν.
πᾶς γὰρ τις ἤυδα τοῦτό γ' ὑμῖν ἐμπόρων.

Give Porson's corrections of these verses:

κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν. Hec. 343.

ὦ φίλταθ', ἤκει δ' αὖρα σωτὴρ νῶν βλάβης;

νωμῶν, ὃ, τ' ἐσθλὸς Ἀριόμαρδος Σαρδεσι

πένθοι παρασχών. Æsch. Pers. 321.

τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων

ἴτω πρόσωπον ὕμματος παρ' ἡσυχον. Æsch. Suppl. 200.

Can you suggest a solution of the difficulty contained in these lines?

ἡμεῖς μὲν οὖν ἐώμεν, οὐδὲ ψάυομεν. Hec. 717.

φεύγει τὸ ταύτης σῶφρον· οὐδὲ ψεύσεται.

καὶ μ' ὡς ὑπέστην θυμῶ, κᾶτα ψεύδομαι.

Do these lines contain violations of the same canon?

ὅποῖα κισσὸς δρυὸς, ὅπως τῆσδ' ἔχομαι. Hec. 398.

τίνας λόγους ἐροῦσιν· ἐν γὰρ τῷ μαθεῖν.

τοῦκεῖθεν ἄλσους, ὦ ξένη, τοῦδ' ἦν δέ τον.

State the cases in which the fifth foot may be a spondee.

Give the rules of the comic tetrameter catalectic.

What is the measure of the verse termed *Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον*?

Specify the licences and peculiarities of comic dimeter iambics.

Construct a scale of trochaic metre.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

Why are these lines wrong?

ὥστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών.

ταῦτά μοι διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσὶ.

What licence is allowed in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

Construct a scale of feet for a legitimate system of dimeter anapestics.

What peculiarity is observable with respect to the last syllable of a verse in a system of this kind?

To what other species of verse is this common?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Porson's emendations:

τῶν ἀργυρίων· αὐτοὶ γὰρ ἴσασι· λέγουσι δέ τοι τάδε πάντες.

καὶ μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρ' εὐθὺς ἀνέλκει.

ὅστις παρεκινδύνενσεν Ἀθηναίοις εἰπεῖν τὰ δίκαια.

τῇ τὸν Ἀπόλλω, τοῦτό γέ τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας.

εἶτα διδάξας τοὺς Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξα.

πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ τῶν πόλεων ἐξαπατῶντες.

ἔστιν ὅπη δὴθ' ἦντιν' ἂν ἐνδοθεν οἷός τ' εἴης διορύξει.

οἱ δὲ ξύμμαχοι, ὥς ᾗσθοντό γε τὸν μὲν σύρφακα τὸν ἄλλον.

αὐτὸν δῆσας. ὦ μιαιώτατε, τί ποιεῖς; οὐ μὴ καταβήσῃ.

μὴ, πρίν γ' ἂν ἐγὼ τὸ βοῖδαρίῳ τὸ μὲν πρῶτιστ' ἀποδῶμαι.

εὐγ' ἐξεκολύμβησεν ἐπιβάτης, ὥς ἐξοίσων ἐπίγυον.

ἢν ἔχομεν ὁδὸν λόγον εἰπώμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε.

εἰ γὰρ ὁ Πλούτος βλέψει πάλιν, διανείμειέ τ' ἴσον ἑαυτόν.

ὥς οὐ κυθρῶ. παρὰ τὴν εἴσοδον. ἤδη νῦν μόλις ὁρῶ αὐτάς.

τοῦτό γε τοῦργον ἀληθῶς ἐστὶν γενναῖον καὶ φιλόδημον.

State some of the licences in the Aristophanic anapestic; and account for them.

What dialect is most usual in chorusses?

Specify the Ionic forms used by the Tragedians.

Are *ἐς* and *εἰς* used indiscriminately by comic writers?

- ve by analogy that ἑλενωὺς is not an Attic word.
 w are the compounds of κρέας, κρέας, formed?
 ich is the correct method of writing, γράμμ' ἐστὶ, χρεί'
 or γραμμή 'στι, χρεῖα 'στι, and why?
 umerate and define the several species of feet: 1. of two
 les. 2. of three. 3. of four.
 fine the terms *acatalectic*, *catalectic*, *brachycatalectic*,
 'catalectic.
 hat is generally meant by a *metre*? Mention the excep-
 fine a *penthemimer* and *hepthemimer*.
 te the principal species of metre.
 hen is a verse termed *ἀσυνάρητος*?
 what verses is the appellation *Lognædicus* given?
 hat is the measure of an *ithyphallic*?
 hat feet are admissible in an *Ionic* verse *a majore*?
 hen is the verse termed *Epionic*?
 te the licences in an *Ionic* verse *a minore*.
 ow is an *Ionic* verse *a minore* constituted?
 plain the nature of Choriambic metre.
 hat is meant by an *Epichoriambic* verse?
 ow is an antispast composed? Hence deduce the various
 of antispasts.
 fine the *dochmius*.
 what does a *Pherecratean* verse consist?
 te the peculiarity in the *Glyconeus*.
 hat feet are admissible in Pæonic metre?
 fine a *versus prosodiacus*.
 hen is a verse termed *periodicus*?
 hat is an *iambelegus*?
 hat are *versus polyschematisti*?
 hat is a *Glyconeus polyschematistus*?
 hat are the significations of ἤκω, ἤκον, ἐλήλυθα?
 hat plays open similarly to the Hecuba?
 ho was the father of Hecuba, according to Euripides,
 er, Virgil, and Ovid?
 fine the force of the preposition ὑπὸ in ὑπεξέπεμψε.
 te Χερρόνησιος, ἡττων, proper tragic forms?
 int out and account for the peculiarity of construction in
 υπει, ἴν' εἶη; and also in μεθιχ' ἴν' ἔχη.
 lustrate the following construction:
 πατρία θ' ἐστὶ κατεσάφη,
 Ἀντὸς δὲ βωμῷ πρὸς θεοδμήτῳ πιπνεῖ:
 int out a word in the second line, the orthography of
 h is objectionable.

Quote Virgil's account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting, the death of Polydorus and the circumstances connected with it.

In what consists the singularity of expression in l. 32. *ταῖον ἤδη φέγγος αἰωρούμενος*?

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles?

In what respects is the following line incorrect?

πρὸς οἶκον εὐθύνοντας εἰναλίαν πλάτην.

Illustrate the figure termed *Σχῆμα σουλοκοφανές*, or *πρὸς τὸ σημαινόμενον*.

Distinguish between *λαβεῖν* and *λαχεῖν γέρας*.

Also between *αἰτέω* and *ἐξαιτέω*, *φεύγω* and *ἐκφεύγω*.

What is the construction of *τυγχάνω*, *λαγχάνω*, *κυρέω*?

What cases does *ἐκποδὼν* take after it?

What peculiar force frequently belongs to the pronoun *ὅδε* in the Tragedians?

Distinguish between *πράσσεις κακῶς* and *ποιεῖς κακῶς*.

Define the force of *ποτε* in interrogations. What Latin word corresponds to it?

What is the rule respecting the use of the Doric dialect in anapestics?

Which is preferable, *οἴσθ' ὅτι*, or *ὅτε*? In *μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κ. τ. λ.* why cannot *ὅτ'* stand for *ὅτι*?

Illustrate and explain the construction *σχεδίας, λαίφῃ προτόνοις ἐπερειδομένας*.

What is observable in the use of the term *Δαναῶν* by Euripides?

Explain the peculiar sense which *πῶλος* bears in the *Hecuba* and other plays.

Distinguish between *μαζὸς* and *μαστός*.

Exemplify the construction of l. 143. *ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμούς.*

Is *ἀργή* in use in Attic writers?

What is the quantity of *ἀπύω*?

Give the derivations of *φροῦδος*, *φροῖμιον*.

Distinguish between *εἶδω*, *εἰδέω*; *ἴδης*, *εἶδης*, *εἰδῆς*.

State the peculiar application of *πτήσσω*.

Construe accurately: *τί τόδ' ἀγγέλλεις*; l. 186.

Illustrate the idiom *ἀμέγαρτα κακῶν*.

Explain the force of the pronouns *μοι* and *σοι*, also *mihi* in Latin, when redundant.

Point out the inaccuracies of the following line: Aristoph. Av. 277.

- Τίς ποτ' ἔσθ' ὁ μουσόμεντις ἄσπορος ὄρνις ὀριβάτης ;
 How are the particles καὶ μὴν frequently used in the Tragedians ?
 Give the significations of κρανθεῖσαν, κραθεῖσαν, κυρωθεῖσαν.
 Explain the Attic idiom : οἷσθ' οὖν ὁ δρᾶσαν.
 In what case are the Tragedians particularly partial to the article τοι ?
 Explain and illustrate the use of adjectives followed by a noun : as καρδίας δηκτήρια.
 State the construction of φθονέω. Give a parallel instance of *video* from Horace.
 How are μέμνημαι, αἰσθάνομαι and similar words construed with participles ? Give analogous instances from Latin writers.
 Distinguish between ἄπτω and ἄπτομαι.
 Which is correct, φῆς, or φῆς ?
 Which is the Attic form, δύνω, ὀδυνᾶ, or δύνῃ, ὀδυνῇ ?
 What are the meanings of τείνει φόνον, and τίνει φόνον ?
 What is the construction of ἐργάζομαι, ποιέω, δράω, in Attic writers ?
 What is the difference between χρή νιν αἰτεῖν, and χρῆν νιν τεῖν ?
 What is Dawes's remark on the construction of ἄλις in Homer ?
 What is the construction of verbs signifying *to recollect, to forget, to take any thing from one* ?
 Distinguish between φιλόπατρις, φιλόπολις, φιλέλλην.
 Which is the Attic form, Ἀχαϊκός, or Ἀχαιῆς ?
 Does Homer say βίη Ἡρακλεΐη, ἤπερ, or ὅσπερ, and why ?
 What is the meaning of λέγομαι and λέξομαι in Attic writers ?
 Distinguish between αὐτός, and ὁ αὐτός.
 Illustrate by parallel instances the pleonasm μακρῶν ὀδυρότων θρήνων.
 Give Dawes's canon respecting the quantity of a short syllable before βλ, γλ, γμ, γν, δμ, δν ; and the limitations prescribed by Porson.
 Give instances of participles used for substantives.
 What is the quantity of comparatives in *ων* in Attic and Ionic writers ?
 Explain the construction of ἀξιος.
 In what sense is βλέπω frequently used ?
 Translate the phrase ἀμαθίαν ὀφλήσομεν, and give an imitation of this Grecism from Horace.
 Compare the usage of θαυμάζω and *marvel*.
 Is ἡδὲ altogether a Homeric word ?

Which form of the *vor. pass.* is preferred by the Tragic writers?

What is objectionable in the following line?

κρύπτοντα χεῖρα, καὶ πρόσωπον τοῦ μπαλιν.

What remark does Porson make on the expression οὐκ εἰδέναι?

Explain and illustrate this construction:

Ἐπειτ' ἴσως ἂν δεσποτῶν ὠμῶν φρένα
Τύχοιμ' ἂν, ὅστις —.

What is the distinction between γένω and γεύομαι? What the difference in construction?

Give instances of a comparative after μᾶλλον, and superlative after μάλιστα.

By what argument has Porson shown, that πῶμα, not πόμα, was the Attic form?

Point out the peculiarities in the construction of the following line:

ὅποια κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

What is wrong in the reading of this line?

Οὐ μὴν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

How does the construction of μεθίεσθαι, μεθίεναι, vary?

What sense do εἶμι and its compounds bear in Attic and other writers?

Explain the force of μὴ σύ γε.

What is the ellipse in ἐν Αἴδου?

How many children are attributed to Hecuba?

Define the term *Datismus*.

Give instances of the play on the word χαῖρε.

Explain and illustrate this construction:

θανούσης ὄμμα συγκλείσει τὸ σόν.

How does the quantity of λύω vary in Homer and tragic writers? Also of καλός?

Why is the accent on αἶρα wrong?

Is ὁ γύης or ἡ γύη the Attic form?

Give the derivation of the word ἄμπυξ.

What peculiar ceremony was observed at the Παναθήναια?

What meaning do κοιμίζω and κοιμάω sometimes convey?

In what sense is κέκλημαι frequently understood?

Compare the construction of ἀλλάσσω and *muta*.

To what charge are Euripides and Æschylus exposed with respect to the introduction of characters on the stage?

Is the junction of ἄλλως—μάτην in v. 487. a defensible pleonasm?

Cite passages illustrative of the action expressive of sorrow in v. 494.

κόνει φύρουσα δύστηνον κάρα.

Exemplify the construction of this line :

τίς οὗτος σῶμα τοῦμὸν οὐκ ἔα

Κεῖσθαι ;

Give the meaning and derivation of the verb ἐγκονῶ.

Explain the phrase οἶμοι, τί λέξεις ;

Give Dawes's canon respecting the use of the masculine by a male, as in the following words, which are those of Hecuba :

οὐκ ἄρ' ὥς θανονμένους

μετῆλθει ἡμᾶς ;

Distinguish between πῶς καὶ νυν ἔξεπράξατ' ; and καὶ πῶς νυν πρῶξατ' ;

Give the rule for the constr. λαβὼν Πολυξένην χερσί.

Produce instances of neuter verbs followed by an accus. ;

ἔρρει—χοάς.

Distinguish between κηρύξαι and κηρύξαι.

State the reasons for preferring Δέξαι χοάς μοι τάσδε to Δέξαις μου τάσδε.

Give the meaning and derivation of ἐπιρρόθew.

Define the figure Oxymoron, and give instances.

What is the constr. of κρύπτω and verbs of similar meaning ?

Construe the phrase οὐκ εἰ τι δώσω ; and give your reason.

Why is this reading wrong ?

Hec. 578.—τοιᾶδ' ἀμφὶ σῆς λέγον

Παιδὸς θανούσης.

What is the frequent force of the first aorist active, and the perfect in Latin ?

Why is the reading of this line disputed ?

ἔχει γέ τοι τι καὶ τὸ θρεφθῆναι καλῶς.

Explain the construction ; ἐνεγκε δεῦρο παντίης ἀλός.

To what figure is the expression εὐρυφην αὐρυφον referred ?

Give parallel instances from Greek, Latin and English authors.

Illustrate the formula, εἰ γὰρ πάθω ;

Give instances of a double superlative from Greek and Latin writers.

Under what limitations is the article used for the pronoun relative ?

For what tense is the present often put ?

What is the form of the fem. from masculines in ων ?

Give the probable derivation of ἐρύπτω.

Point out the peculiarity of construction in θήλυν σποράν.

Quote a similar idiom to εἰ βλέπυσσα φῶς from Horace.

Exemplify the periphrases κάρα Κασάϊδρας, δεσπότου δέμας.

Give instances of the construction of λαλέω, λεγω, εἰπεῖν with an accus. of the person.

What is the quantity of λακέω, λέλακα?

What words are analogous to πέσημα, a corse?

In the words χρυσὸν ὥς ἔχει κτανόν; what is to be noticed with regard to the construction?

In what case are the particles ἀλλὰ γὰρ of frequent occurrence? Notice the coincidence in the use of *sed enim*.

How, and for what reasons, would you correct a senarius commencing thus?

Καὶ πρὸς τί ταῦτ' ὀδύρομαι;

Correct on the same principle the following trochaic:

ᾧστ' ἐγὼ μὲν ἠλέησα κάπομορξάμην ἰδών.

What is the ellipse in ἱκετεύω σε τῶνδε γυνάτων?

Give instances of the figure Anastrophe. Also of that termed ὕστερον πρότερον.

Cite instances of construction similar to that of the following line:

πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστῳρ χθονός.

By what Anglicism may the force of ἦπου be expressed?

In λούτρ' ᾧχετ' οἴσουσ' ἐξ ἀλός, and λούτρ' ᾧχετ' οἴσουσ', what would λούτρ' and λούτρ' respectively signify?

Hec. 781. κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ,

ξενίας τ' ἀριθμῶ πρῶτα τῶν ἐμῶν φίλων:

Give Porson's restitution of the second of these lines, his reasons, and manner of accounting for the depravation.

Translate the phrase στέργοιμ' ἄν: v. 777.

In what meaning do φέρω and *fero* coincide?

In ποῖ μ' ὑπεξάγεις πόδα; what does μ' stand for?

Illustrate the senses of ἵνα with the subjunctive, optative, and indicative.

What is the signification of the future middle in Attic writers?

Which declension do the Attics prefer, σκότος, ους, or σκότος, ου?

In v. 825. why is κόραισι, Musgrave's correction for κόμαισι, inadmissible?

Cite phrases analogous to δι' οἴκτου ἔχειν.

Translate the expression ἔστιν ἤ. Produce others corresponding.

Cite instances of *si* in Latin used as the Greek *ei* for *ut*.

Distinguish between πρὸς τούτοις and πρὸς ταῦτα.

How did the Greeks apply the epithet βάρβαρος?

How do κεκεύθασι and κεκεύθουσι differ?

What is the proper quantity of φονέα? What is the quantity of the elided α in κεστρέ' ὀπτόν?

What is remarkable in the construction *Ἀἴμιον ἀρσένων ἐξέ-*

strate the constr. *κηλῖδ' οἰκτροτάταν κέχρωσαι.*

What is observed on the word *ἡμοι*?

What is the usual constr. of *παύω*, *λήγω*, &c.?

Explain the words *μονόπεπλοι*, *Δωρίς ὡς κόρα.*

Distinguish between the forms *ἀνύτω* and *ἀνύω.*

What is the difference in the signif. of *ἀπειπεῖν* with a dat.

accus.?

What is wrong in this reading?

Hec. 936. ἀλάστορος τις διζνέ.

v. 944. φύρουσι δ' αὐτὰ θεοὶ πάλιν τε καὶ πρόσω.

Explain the senses in which the verb *προκόπτω* is used.

Explain the general meaning of the gen. case.

Simplify the expression *προσβλέπειν ὀρθαῖς κόραις.*

What is the construction of the impersonals *δεῖ*, *χρή*, and the

olives *χρεῶ*, *χρειῶ*, *χρεία*?

What is the constr. of *ἐρωτᾶν*, *ἐρεσθαι*, and similar verbs?

Under what limitations is *ὡς* used for *εἰς*?

What is the construction of the verbs *ἔνασθαι*, *ἐπαυρεῖν*,

κτείνω, etc.?

Simplify the idiom *κρύψας' ἔχεις.*

Explain the phrases *λῦσαι*, *κινεῖν πόδα.*

Explain the significations of *ἀντλος*.

Explain the derivation, meaning, and construction of *ἀμέρδω.*

Compare the usage of *ἵχνος* and *vestigium*.

What tenses of the conjunctive are used in negative proposi-

tion after *μή* or *οὐ μή*?

Give instances of the gen. with adverbs of place, as *ποῖ*—

;

Translate and explain the phrase *τυφλὸν φέγγος ἀπαλλάξας.*

What do the Dorians say *τᾶν γυναικῶν*, *τᾶν φρενῶν*?

Explain the meaning and derivation of the verb *ἄρνυμαι.*

Compare the usage of the infin. in the Latin poets cor-

responding to that in Greek with *ὥστε* understood.

What do *ποῦ*, *ποῖ*, *πᾶ* respectively denote?

How does the quantity of *φᾶρος* or *φάρος* differ in Homer and

tragicians?

v. 1077. κλέει τις, ἢ οὐδεὶς ἀρκέσει; τί μέλλετε;

Explain the variations in the quantity of *Ὀρίων* and *Orion*.

Give instances of the neuter plural used for the neuter sing.

in Greek and Latin writers: as in 1089. *ἐγγγνώστα, —ταλαίνης*

λάξαι ἑόης.

Explain the expression *Ἦχῶ —πέτρας ὀρείας παῖς.*

How do the Attics form the pluperfect of *εἶδένω*, *scio*?

trip. Hec.

Give instances of the ellipse of *μόνον*.

Notice the peculiarities of idiom in the expression, οὐτος, τί πάσχεις :

Give instances of verbals used actively, as ὑποπτος.

What canon is violated by this constr., ἔδεια, μὴ Τροίαν ἀθροίσῃ ?

In what way were the Greeks subsisted during the Trojan war ?

In what case do the old Attics use a plural verb with a neuter plural ?

In the phrase *πολεμίων δίκην*, what may be considered as the primary meaning of *δίκη* ?

Which is Attic Greek, οὐδὲν ἦνυτον τάλας, or οὐδὲν ἦνυον ?

Hec. 1160. εἴ τις γυναῖκα τῶν πρὶν εἶρηκεν κακῶς,
ἢ νῦν λέγει τις, ἢ πάλιν μέλλει λέγειν :

the second of these may also be read thus :

ἢ νῦν λέγων ἐστὶν τις, ἢ μέλλει λέγειν,

or, ἢ νῦν λέγων ἔστ', ἢ πάλιν μέλλει λέγειν :

Give Porson's reasons for preferring the first method.

What is the vocative of *μέλεος* in Attic writers ?

Explain the force of *ἀεὶ* with a participle, as ὁ ἀεὶ ξυντυχών.

Compare a similar use of *semper* in Cicero.

Which of the expressions *μὴ μέμψου*, *μὴ μέμψαι*, *μὴ μέμψῃ*, *μὴ μέμψῃ* are correct ?

Give instances of the figure termed by Lesbos *τὸ σχῆμα Ἀττικόν*.

Give the derivation and proper application of *σαθρός*.

Enumerate the Doric forms used by the Attics.

What is the rule respecting the use of *γε* after *καὶ μήν*, *οὐ μήν*, *καίτοι* etc. by the Attics ?

What was the character of the Thracians ?

Should *μὴ ἀδικεῖν* or *μὴ ἴδικεῖν* be written, and on what principle ?

Relate the story of Hecuba's metamorphosis from Ovid.

What is the usual signification of *μορος* in tragic writers ?

Illustrate the use of *ἀπέκτυσα*.

Why is the reading of this line erroneous ?

καὐτὸν δὲ τοῦτον, πέλεκυν ἐξήρασ' ἄνω.

Give the rule respecting the position of the proper name, the pronoun, and the particle *δέ*, in transferring an address from one person to another.

EXAMINATION PAPER

ON THE

HECUBA OF EURIPIDES,

PROPOSED AT TRINITY COLLEGE, CAMBRIDGE.

A. (1) In what Olympiad, and where, was Euripides born? How old were Æschylus and Sophocles at that time?

(2) From what circumstance did Euripides derive his name? and who were his instructors?

(3) State the principal incidents of his life.

(4) Where did he die, and what honors were paid to his memory?

(5) Give the opinions of some of the ancients on the respective merits of the three Tragedians.

(6) Explain Aristotle's meaning when he says of Euripides : *τραγικώτατος γε τῶν ποιητῶν φαίνεται*.

B. (1) State the origin and progress of tragedy, with the improvements introduced by Æschylus, Sophocles, and Euripides respectively.

(2) Give some account of the feasts at which the tragic contests took place. What was the *τετραλογία*?

(3) Show the distinct meaning of the terms *τραγωδία*, *τρυγφῶνα*, *κωμῶδία*, *χορηγός*, *χοροδιδάσκαλος*, *κορυφαῖος ὑποκριτής*, *πρωταγωνιστής*, *χορὸν αἰτεῖν*, *χορὸν δίδοναι*, and *χορὸν ἔχειν*.

(4) Of what number was the tragic Chorus composed at different periods? Show that the common reason assigned for diminishing that number is false.

(5) What were the principal duties of the Chorus? What were the advantages and disadvantages of its introduction in Tragedy?

(6) Explain the terms *περιπέτεια*, *ἀναγνώρισις*, and *πάθος*. Can any of them be appropriated to the Hecuba?

C. (1) Give a short analysis of the plot of the Hecuba.

(2) Where is the scene laid? Quote the passages on which you found your opinion.

(3) From what subjects chiefly were the best Tragedies composed, according to Aristotle?

(4) What is there peculiar in the manner in which Euripides opens his plays? Quote the passage of Aristophanes which refers to this point.

(5) What are the accounts given by Ovid and Virgil respecting the manner of Polydorus' death?

(6) Arrange in chronological order of their subjects, those plays of the three Tragedians now remaining, which refer to the Trojan war; and give an account of the plot of the Troades.

D. (1) In an Iambic senary what feet are admissible, and in what places? What are the rules laid down by Horace for this metre?

(2) What are the cæsura, the quasi-cæsura, and the pause? Give instances of each from the Hecuba.

(3) When is a system of anapests most perfect? What is the paræmiac, and why so called? What is the anapestic base? Explain the term *συνάφεια*: to what species of metre is it applied?

(4) In what metre was Tragedy originally written? whence did that metre derive its name? and by whom was it first used?

(5) Against what canons laid down by Porson do any of the following lines offend?

343. κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν.

717. ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψάυομεν.

144. Ἰὲ 'Αγαμέμνονος ἱκέτις γονάτων.

782. ξενίας τ' ἀριθμῶ τὰ πρῶτα τῶν ἐμῶν φίλων.

E. (1) What are the general laws of Greek accentuation?

(2) How are disyllabic prepositions accentuated when placed before, and when after, the nouns, which they govern? State the exceptions to the latter rule, and the reason for them.

(3) Why is the last syllable of the Attic futures *σημανῶ*, *ἐξε-λῶ* &c. circumflexed?

(4) Distinguish between enclitics and atonics. Write down the latter.

(5) How is *ἐστι* accentuated in different parts of a sentence?

(6) Give the difference of meaning made by the diacritic marks in the following words: *μανίας* and *μανιάς*: *πείθω* and *πειθῶ*: *ποσὶν* and *πόσιν*: *εἶπε* and *εἶπέ*: *νεῶν* and *νέων*: *ἔρος* and *ἔρος*: *οἰκοῦν* and *οἰκουν*: *ἀλλὰ* and *ἄλλα*: *φῶς* and *φῶτ*: *σίγα* and *σίγα*: *ἰδοῦ* and *ἰδού*: *εἵργειν* and *εἶργειν*: *βίος* and *βιός*.

F. Mention the customs and historical facts to which the subsequent passages severally allude; and illustrate them by quotations from Greek or Latin authors:

(1) v. 147.

δεῖ σ' ἐπεδεῖν

τύμβον προπετῇ φοινισσομέναν
αἵματι παρθένον ἐκ χρυσοφόρου
δειρῆς νασμῇ μελαναυγεῖ.

(2) 571. ἄλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἔβαλλον.

(3) 874. τί δ' ; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,

(4) καὶ Λῆμνον ἄρδην ἀρσένων ἐξήκισαν ;

(5) 1255. εὐνὸς ταλαίνης σῆμα, ναυτίλοις τέκμαρ.

(6) 239. οἷσθ' ἡνίκ' ἦλθες Ἰλίου κατὰ σκοπὸν ; addressed to Ulysses.

G. Give the various readings and a translation of the following passages:

(1) 187. σφάξαι σ' Ἀργείων κοῖνα
ξυντείνει πρὸς τύμβον γνώμη,
Πηλεΐδα γέννα.

(2) 293. τὸ δ' ἀξίωμα, εἴαν κακῶς λέγῃς, τὸ σὸν
πείσει.

(3) 317. καὶ μὴν ἔμοιγε ζῶντι μὲν καθ' ἡμέραν
κεῖ σμικρὸν ἔχοιμι, πάντ' ἂν ἀρεκύντῃς ἔχει.

(4) 1009. οὐπὼ δέδωκας, ἀλλ' ἴσως δώσεις δίκην.

ἀλίμενόν τις ὥς
ἐς ἄντλον ἐμπεσὼν
λέχριος, ἐκπέσῃ
φίλας καρδίας,
ἄμερσαι βίοντον.

(5) Show the objection to, and correct, the following readings:

376. φέρει μὲν, ἀλγεῖ δ' αὐχέν' (for αὐχενί) ἐντιθεὶς ζυγόν.

578. τοιάδ' ἀμφὶ σῆς λέγον

παιδὸς θανούσης.

H. (1) Distinguish between χάριν and ἔνεκα: φαίνεται and δοκεῖ: τρίτος and τριταῖος: τάφος and ταφή: ἔλπις and δοξα: παρθένοι, νύμφη, and γυνή: δουλεύω and δουλῶ: θεός and δαίμων: πόλις and ἄστυ: ξένος, φίλος, and ἑταῖρος.

(2) Derive and explain ᾄδης, ἀλίσστος, ἀπραιφνής, αἰχμάλωτοι, ἐρύπτομαι, and ἄνθρωπος.

(3) What is the full force of the prepositions in ὑπεξέπεμψε, ἐξαιτέομαι, ἀπαιτέω, προκόπτω, ἀντιστηκός?

I. Explain and illustrate by quotations the following idiomatic expressions:

(1) νύμφην ἀνυμφόν. (2) οἷσθ' οὖν δ' ἐρᾶσιν; (3) οὐ γὰρ

οἶδα δεσπότης κεκτημένοι. (4) παῦσα τυγχάνει. (5) τύχας νέ-
θεν δι' οἴκτου ἔχω. (6) ἀλλὰ τίς χρεῖα σ' ἐμοῦ; (7) οὔτοι, ἢ
πάσχεις; (8) Ζῆν, καὶ θανούσης ὄμμα συγκλείσει τὸ σόν.

Which of these forms have been imitated by the Latin poets?

K. (1) What is Dawes' canon respecting ὥς, ἵνα, ὅφρα etc. when they precede a subjunctive, and when an optative mood? Are there any violations of this canon in the Hecuba?

Are v. 26. καὶ κτανῶν, ἐς οἶδμ' ἄλως

μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ :

and v. 1130. μόνον δὲ σὺν τέκνοισί μ' εἰσάγει

δόμους, ἵν' ἄλλος μὴ τις εἰδείῃ τάδε,

to be considered as exceptions to the general rule?

(2) With what tenses is ἂν denoting conditionality joined?

Explain the force of the double ἂν in v. 359.

ἔπειτ' ἴσως ἂν δεσποτῶν ὠμῶν φρένας

τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.

(3) What case do the following words respectively govern? μέμφομαι, φθονέω, δεῖ, ἀκούω, τυγχάνω, μεθίημι, μεθίεμαι : περᾶν and other verbs of motion : ἡγέομαι : ὅφλειν in Euripides, and in the Attic prose writers.

L. (1) If the final syllable of a word ending with a short vowel precede a word beginning with ῥ, what is the quantity of that syllable?

(2) What is the quantity, in Homer and the Tragic writers, of the penult. of ὠρίων, κακίων, φίλος, λίαν, λύω, ἀνὴρ, ἴσος, and καλός?

(3) What is the quantity of the last syllable of Attic accusatives in α from nominatives in εὐς? Are there any exceptions to this rule in the Hecuba?

M. (1) Translate into Latin Hexameters, the following lines : τί γάρ με δεῖ Ζῆν, ἢ πατήρ μὲν ἦν ἀναξ
down to

τὴν Ἑκτορός τε, χατέρων πολλῶν κάσιν.

(2) And into Latin Lyrics:

πόνοι γὰρ, καὶ πόνων

down to

δίαιμον ὄνυχά τιθεμένα σπαραγμοῖς.

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